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## International Journal of Religious Education

## NOVEMBER 1945

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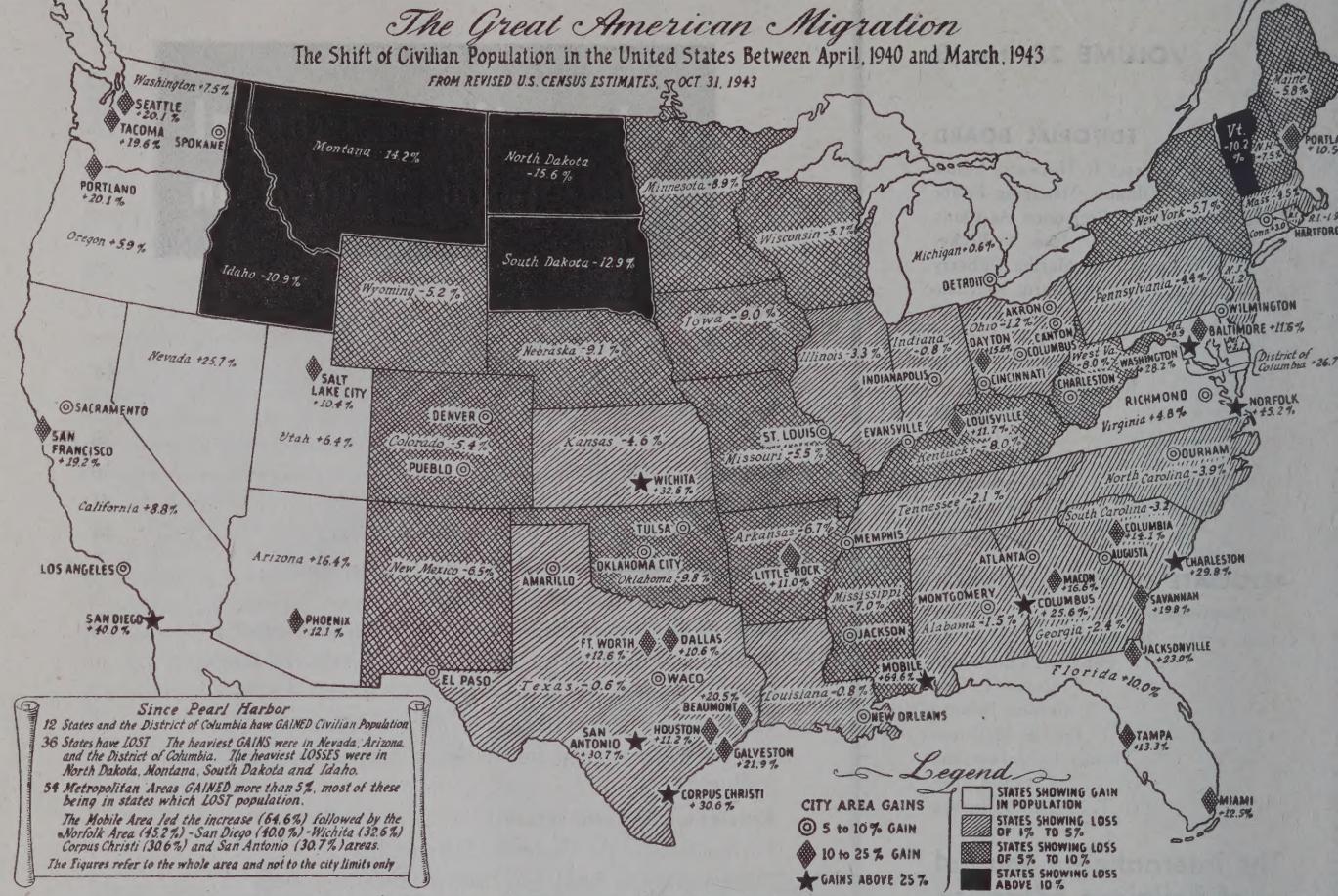
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# The Great American Migration

The Shift of Civilian Population in the United States Between April, 1940 and March, 1943

FROM REVISED U.S. CENSUS ESTIMATES OCT. 31, 1943



Courtesy, *World Outlook*

## From the Moving Populations

### A MESSAGE TO THE CHURCHES

YOU who could spend your years in the security of one place or have moved only as you willed—hear us who have moved so often at the will of others.

We enter into the heritage of all migrating peoples whose symbols have been the wanderer's staff, the covered wagon, and the trailer camp.

Today we who move bear the marks of our times: the haste of war, the confusion of mushroom industries, and the sprawling loneliness of war-worker towns. New inventions, sudden decisions by distant and harassed men, the fluctuations of war and of peace, have plucked us from our old moorings and flung us into a strange and devastating world.

And, carry-overs though we are of war, the changes and the inequities of peace are destined to hold multitudes

of us in strange places and to recruit newcomers to our ranks.

Churches, touch us with friendliness, for our hearts are lonely underneath.

Give us ways of serving others, for the old joys are far behind.

Lift your eyes to the far horizons of need that we create. Widen the blueprints of your planning to take us in. For if we are omitted, we and you are lost.

Steady and enrich us by responsibility, for only so have we matured thus far.

Let us feel that we count with you, for it is in such a feeling that God finds his way.

Listen to us, churches, for we are the moving peoples.

P. R. H.

# **The last load is in the barn!**

**For personal and group worship in celebration of the completion of harvest**

**By P. R. Hayward**

**T**HOUGH the long seasons seem to separate  
Sower and reaper, or deeds dreamed and done,  
Yet, when a man reaches the ivory gate,  
Labor and life, and seed and corn are one.<sup>1</sup>

## **When that last load comes in**

The last load of harvest is always different when it is taken to the barns.

Young Grandpa, standing at one side, says that the horses step as if they know what it means.

Old Grandpa, blind, sitting in the sun, can only complete the count of loads.

Uncle follows it in with finality and completeness in his walk.

And when the load is stored, father gathers up the last few stalks and twirls them in the air before laying them away.<sup>2</sup>

## **Such unexpected things came with that load!**

A fifteen-year old boy handled the reins as that load came in. Ed and Cole walked on opposite sides because they had pitched competitively all season. But with the load came more than any of them could see—such unexpected things:

## **All ancient wisdom about sowing and reaping**

"In toil shalt thou eat of (the ground) all the days of thy life; . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground. . . . The Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken."<sup>3</sup>

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.<sup>4</sup>

In the morning sow thy seed, and in the evening withhold not thy hand.<sup>5</sup>

He that goeth forth and weepeth, bearing seed for sowing; shall doubtless come again with joy, bringing his sheaves with him.<sup>6</sup>

The earth beareth fruit of itself; first the blade, then the ear, then the full corn in the ear.<sup>7</sup>

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall reap of the flesh but he that soweth to the spirit shall of the spirit reap life everlasting.<sup>8</sup>

## *All joy in gathered harvests*

In that load there is more than can be twirled on the end of a fork:

Something of man's joy in gathered harvests since time began.

The ecstasy of reapers by the Nile and the Euphrates, on all farms and prairies.

Delight in completed and gathered gardens.

The consoling knowledge that the hunger of a child will be satisfied.

Exultation over the gifts of sun and rain and soil.

An awareness that, with honest toil thus rewarded, life and God are good.

All these things are on the last load when it is taken to the barns.<sup>2</sup>

## **Soul of mine, alert thyself!**

O God, thou art the Eternal Spirit of all Growth and Ripenings. And so I seek thy face these days when the harvests of the world acclaim the fruition of thy will and of the labors of men.

Touch my small self with the magic of thy laws of change and growth.

Quicken my imagination until I can feel in the pulsing of atoms the unleashed powers of thyself. Make me aware of the holy rhythm of the seasons. Let me come alive to the marvels wrought by sun and soil and showers in all the gardens of the world.

Lift me out of my narrow interests by the wide sweep of the universal mystery of harvest.

Purge me of the self-centered range of my concerns. Show me the millions of mouths waiting to be fed by the bounty of thy fields.

Forgive me, my Lord, for my indifference or my deeds that have made me share in separating hunger from harvest.

People my imagination with the granaries of the world whether filled or empty, with the migrant harvesters moving like lost spirits from one ripening region to another, with the persons now patiently seeking to match our human deficits and surpluses of food to each other.

And fulfill thou my joy in thy harvestings with a new awareness of thy greater ripenings that go in the hearts of men—my heart and that of each person whom as a Christian teacher I love and touch. Amen.

This service of worship may appropriately be used to open a meeting of teachers and officers at this season of the year. The leader and others who are to take part should prepare for it in advance and read it responsively in an impressive manner. Permission to reprint in programs of local churches and other groups is hereby granted for both the original and the quoted material.

<sup>1</sup> Author unknown.

<sup>2</sup> Adapted from "Litany for Harvest Time" by the writer. In the *Classmate*, October 7, 1945. Copyright by the Methodist Publishing House and used in this way by permission.

<sup>3</sup> Genesis: 3:17, 19, 23    <sup>4</sup> Genesis 8:22    <sup>5</sup> Ecclesiastes 11:6

<sup>6</sup> Psalm 126: 6    <sup>7</sup> Mark 4: 28    <sup>8</sup> Galatians 6: 7, 8

**People are still on the move!**

# **When will America settle down?**

**By J. Gordon Chamberlain\***

**To move is part of the American heritage. The future is uncertain but the churches must learn to "minister to a procession" and help to integrate into a community those who stop en route.**

**T**RANSIENCY is part of the permanent pattern of American life. War-time migration accentuated the mobility of our population and made us aware of some of the basic problems which the nation and the church must meet if a stable society is to be built in this land.

A stable society is not necessarily a static society, but it is a social order in which every normal individual can have a sense of belonging and can take a productive share in the life of the community. A stable society is woven out of the numerous strands of the individual's relationship to institutions and other individuals. The very complexity of attachments aids stability.

Can America build a stable society out of her highly transient population?

America will never settle down in the sense of an end of transiency. Moving is in our blood, an essential part of our social heritage. It has been greatly increased by technological advances in transportation. The general trend of population movement in America is familiar.

#### **Peoples have moved back and forth across the nation**

From the date of first settlement along the Atlantic seaboard, the population of the United States has been on the move. By the close of the Revolutionary War, a considerable number of hardy individuals had already penetrated the forests of the Appalachian and Allegheny Mountains, and were claiming the territory immediately to the west for the new nation. The westward trek continued with such rapidity that by 1850 the original colonies had lost more than 2 million people to the States between the Appalachians and the Mississippi River. With the close of the Civil War, the residents of Ohio and the Southern States, except Florida, joined the westward movement in increasing numbers. By 1930, 5 million persons born east of the Mississippi were living somewhere to the west of that river.<sup>1</sup>

The agricultural states of the west were "filled" by the turn of the century, and except for a temporary resurgence during the first World War, when the great plains were broken to grow wheat, the westward migration ended. But a new pattern was emerging. The development of industry and manufacturing began to attract people away from agricultural states into centers of industry.

By 1900, New England and the Middle Atlantic States were attracting more people than they were

losing.... By 1930, the States in the northeast quadrant contained more than 3 million persons who were born south of the Mason-Dixon Line and nearly 1,650,000 who were born west of the Mississippi River. The general pattern of migration had completely changed. The surge of population westward from the Atlantic seaboard had given way to a general movement from the interior to the States of the Pacific coast, the Great Lakes and the North Atlantic seacoast.<sup>1</sup>

In the 1930's the depression initiated a change in this migration pattern.

... In contrast to the migration of the pre-depression decade, which was primarily a migration of hope, the depression migration was a migration of despair. During the twenties people left their home communities in search of real or imaginary opportunities elsewhere. . . . Many of the depression migrants took to the road because there was no opportunity at home. . . .

The depression also witnessed a change in attitude toward migrants. As unemployment mounted and relief expenditures multiplied, migrants were no longer welcomed but were regarded as potential liabilities. Two states, California and Florida, refused admittance to persons unable to establish their financial independence. When employment opportunities vanished, welcome also disappeared.<sup>2</sup>

#### **In war-time the movement was to congested areas**

When World War II created insatiable demands upon industrial production the trend of depression migration was reversed and men and women by the millions were packed into a few hundred congested production centers of heavy industry. Farm population dropped precipitously—15.7% in the three years from 1941-44. Small towns and some large cities lost heavily as the tide of migration swept across the country.<sup>3</sup>

Who have these people been, these men and women who have been on the move during the war period? Four and a half million of them were people from the farms of the nation. Farm hands became welders, farmers' wives took jobs in shell loading plants, and farmers' sons went off to camp. The largest single group of migrants were war

<sup>1</sup> *The Problems of a Changing Population*, National Resources Committee, May, 1938. Pages 83-5.

<sup>2</sup> *Ibid*, Page 88.

<sup>3</sup> See map, page 2 of this issue.

\*Executive Secretary, Boards of Education and Missions, New York Conference, the Methodist Church, Poughkeepsie, New York.

workers, collecting in droves in whatever living quarters were available near immense war plants that turned out the innumerable articles of war. Among these war workers were large racial groups—Negroes from the rural South, Indians from the reservations, Mexicans from over the border and West Indians brought in to help in agriculture. Along with their parents went the families of the war workers, bringing an influx of school-age children into defense centers.

The other major moving group were the millions of young men and women marching from the training camps of the country to the battlefronts of the world. Now their remigration has begun. In the meantime, however, their wives have constituted a large group of migrants who went from camp to camp to be near their husbands.

Hundreds of communities know, first-hand, the war-time consequence of migration and congestion. When millions of people move into a few communities for war work every aspect of civic and community life is affected. It is not just a matter of building a factory and hiring new workers. The workers need homes, the homes need water, electricity and sewage facilities. The workers need transportation to and from work, roads, busses and subways. Stores and restaurants are needed for food; recreational facilities for relaxation. Children of workers need schools, clothes, food, recreation, too.

It is one thing to increase the capacity of factories in an area, or to build new ones where none existed before; it is an entirely different thing to increase the capacity of a community to serve the multiform needs of the manpower without which these factories are inefficient.<sup>4</sup>

#### Continued migrations seem likely

The war's end is the commencement of a new period of uncertainty, for it may be many months before the post-war patterns will emerge. Even the reconversion period will give no reliable indication of the distribution of job opportunities beyond the transition. Obviously, however, workers will go wherever there are jobs. Some of the developments can be anticipated:

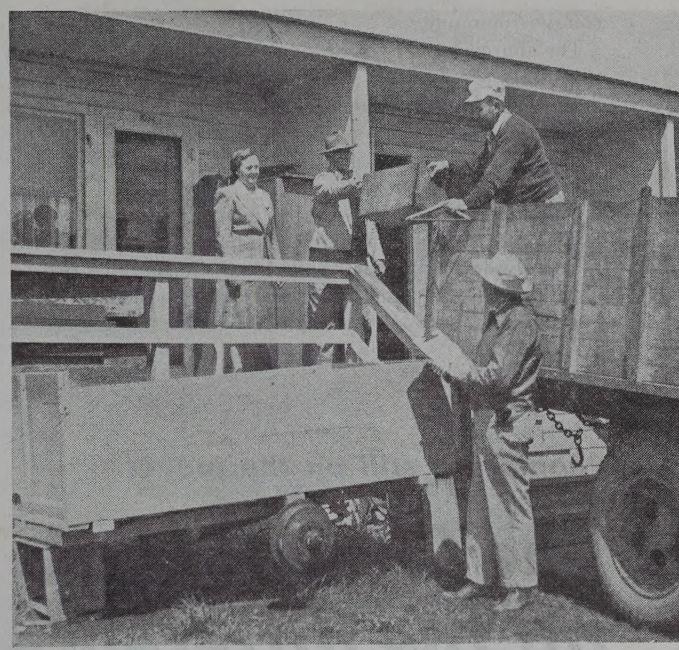
Unless a large volume of foreign trade is maintained heavy industry will face an inevitable retard after the transition period which will probably mean fewer job opportunities, comparatively, in the areas now highly congested.

Technological advances have affected the farm as well as the factory and there is little likelihood of sharply increased employment opportunities on the farm.

If unemployment is met by public works projects, the larger the projects the greater will be the volume of the resulting migration.

Employment is essential to social stability, but full employment will not in itself reintegrate migrating war workers and returning servicemen into the communities to which they go. The problems of reintegration are as significant and as difficult as are the problems of employment. Over 30 million persons have been uprooted for one reason or another during the war period in the United States alone. The longer they remain away from their home communities

<sup>4</sup> John Webb in "Observations on the Sample Censuses in 10 Congested Production Areas," for the President's Committee on Congested Production Areas.



Chicago Daily News Photo  
Moving again! The war shipyard work has ended.

the weaker will be the ties which might bring them back. Even if many of the defense centers do maintain high employment during the reconversion period, many others will not be able to because of limited civilian demands for the only type of production for which the huge plants can be adapted. And even if some airplane, shipbuilding and ordnance plants are reconverted there is little likelihood that they would employ as many people as worked during the war period.

Thus, some of the wartime migrants in choosing to remain where they now work will need to be built more completely into the life of the community. Those who face a new migration must start the process all over again. Should there be unemployment there is increased possibility of many of these becoming permanent transients. The Tolan Committee, in its final report, pointed out that "many of those who fall into difficulties while moving need only temporary assistance to enable them to get back on their feet. If such assistance is denied them they quickly fall into the class of habitual migrants unable to gain a foothold."<sup>5</sup>

#### The churches must forge the ties that bind

A large body of permanently uprooted people is a danger to any society. But it is not enough that the danger be pointed out. Reintegration is not of such a nature that it can be plotted out and programmed by some central authority. It is in the province and the direct responsibility of every community, and in this process the church has responsibility. A fundamental principle for such reintegration is that "one tie doesn't bind." If men and women are to find a significant and meaningful share in the life of the community in which they live they must be bound there through their share in many kinds of activity. Many ties are needed. Membership in one group or working in one institution is not enough to build one into the life of the

<sup>5</sup> Final Report, Select Committee Investigating National Defense Migration, House of Representatives, January, 1943. Page 18.

average community.

The church has a "vested interest" in the reintegration of migrating people into stable community life, and every church should encourage its members to join many other groups and organizations in the community. Within the well-woven fabric the church can perform its unique ministries.

But since there will always be many in our society who have no roots in a particular community, churches need to be equally devoted to the tasks of "ministering to a procession." No longer can the church presuppose that its responsibility is only to the "regular" members of the church.

Since every church and community is affected by migration, they have much to learn from the experiences during the war of churches in highly congested and transient centers. But while they are learning new techniques and patterns, new ideas for programs, two fundamental needs can be faced in every community. First, the crucial importance of providing a foundation of employment on which stable community life can be built. Second, to prevent a repetition of the attitude prevalent during the depression—that migrants are unwanted. The Christian gospel of the family of mankind, and its call to brotherhood, are perennially needed in this land as well as around the world.

## People are still on the move!

# The Church made all the difference

By Mabel Garrett Wagner\*

THE JOHNSONS had moved so Dad could work in a war industrial plant.

"Last year we were 'ailed' out. Year before we were flooded out, so we decided to move," Mrs. Johnson remarked listlessly.

"And how do you like it?" As a church visitor, I wanted to encourage further conversation.

"I hate it! I hate it!" she exploded. "We don't feel at home here. People don't 'neighbor' here, like we're used to. Excuse me for not bein' better company, but I get so blue, livin' like this. People look down on us strangers."

"Don't you know folks—haven't you gotten into church life?" I asked.

"Don't know a soul! I sometimes worry too, what I'd do, if I got bad sick. Back home we were somebody, but here we're nobody. All I do is go to the store an' back."

"The church," I began again.

With a bit of a spark she interrupted, "I went once—an' it's hard to go to a strange church alone. No one spoke to me. I sat there. Everyone left. I left too. I know it's not right, but we've been sleeping Sundays. Anyway I feel sick most of the time."

We talked of other things, and I left her still sitting listlessly. But I kept dropping by. We got better acquainted. She even smiled now when she saw me. I wasn't flattered—after all I was the only one she knew. This must be changed. It's bad social living not to know a soul in your community.

So we discussed with old-timers the question of making newcomers feel at home and a part of community life. This isn't as easy as it sounds. The common response was, "Those strangers! They're riff-raff, shiftless folk."

## The church is needed now more than ever in industrial areas where government aid has been withdrawn.

Since moving the Johnsons were better off economically than they had been, but the move had been a strain on their good spirits and their sense of belonging. Back home the church was the center of their social and religious life. Now they were adrift socially and spiritually. Back home they hadn't been "riff-raff." Here they might become just that unless the church broke down barriers of strangeness and extended bonds of Christian fellowship.

After careful planning some church callers went out to the housing project. How surprised and happy they were to discover, "The newcomers were glad to see us! We didn't know they were nice folks like that." The Johnson family was among those visited.

Weeks passed before I called on the Johnsons again. By that time the war had stopped but some of the workers were staying on to work in another industry which was beginning production. Mr. and Mrs. Johnson were both smiling.

"We're so happy now—everything's changed!" she exclaimed.

"How?" I asked.

"We're in the church now—we know folks."

"How are you feeling?" for I recalled how sick she was and the extra Sunday sleep she needed. Her eyelids fluttered in a half-guilty smile.

"Fine! I guess I was just blue and discouraged not having any friends. Though," she added defensively, "I did truly think I was sick."

"You must get up early on Sundays."

"Yes. At first I tried to get the children to go alone. But Bill said—he's twelve you know—'Mom, I'll go when you do.' So I started."

"Do you go, too?" I asked Mr. Johnson.

"Sure," he replied, "since Sunday work stopped I haven't been so tired, so I get to church."

"Do you like it?" an unnecessary query, for they both fairly beamed. I wondered how Mrs. Johnson would put it into words.

"O yes—it's just like 'back home'!" No greater compliment than that can be paid by a newcomer. Here, and rightly so, it was the church that created this "at home" atmosphere. And what had the church done to help establish this uprooted American family, migrating with

\* Worker in industrial areas under the Women's Society of Christian Service, The Methodist Church; now serving in Oakland, California under the Oakland Council of Churches.



Methodist Prints

"We're so happy now—everything's changed!"

thousands and thousands of other working folk to a new home?

Just then Peggy burst into the door exclaiming, "Bye, mom, going to church, I'll be back early."

"They have a club over there," her mother explained, "stories, games and the like. Funny how it began. After vacation Bible school closed, the children begged for something so the church planned this. Peggy's in the children's choir too. I helped the women make the choir robes."

"What women?" I asked.

"Oh, the church women's society. Last week we went downtown to a city-wide missions institute. And do you know what? They had all of us newcomers stand up in that swell, big, crowded church. Think of it—they *recognized* us! Made you feel better, as if you were somebody. . . . One speaker reviewed a mission study book for us. I have

to report it for my neighborhood circle. Next month a leadership school begins for church school teachers of all denominations. I've decided to go, since they want me to teach in Sunday school."

"It all sounds like an interesting, busy life," I contributed feebly.

"I'll say so," she expanded. "We have family nights at our church, And pot-luck suppers—Dad likes those, don't you, Dad?"

"You bet," replied her smiling husband. "I'm on a committee, too. The preacher asked me to. You know, after you get acquainted he's a lot like our pastor back home—even preaches like him."

Mrs. Johnson had thought of something else. "We thought the day nursery would have to be dropped since the government isn't putting money in it any more. But some of the church women agreed to keep it going if we would help. And some of the women can now, since they aren't working any more."

Mrs. Johnson was so vibrant and enthusiastic, I simply couldn't resist a gentle reminder, "Surely seems good to hear you talk like that. Mm. . . I remember so well the first time I called here."

She stopped—looked at me, then burst out laughing, "Yes, you're right. I was surely blue that day. Our life seemed all torn up. I thought I'd go crazy, knowin' no one, goin' to the store an' back, jest talkin' to myself all day. These four walls—that's all I saw. And the church didn't seem friendly. I thought nobody cared. I'd almost forgotten. Seems like a dream now, that we could have felt so lonely and strange. Well, I thank God every night for the church and the good folks there who have made life different for us. I wonder if they realize what it has meant to us newcomers to be taken in. Now it's home to us all."

## People are still on the move!

# Keeping up with the movers

By Harry C. Munro

**C**HURCH MEMBERSHIP STATISTICS have not yet begun to reflect such serious downward trends as have church school statistics. But they will. The difference is not that religious education is retreating while everything else in the church is going right ahead. The difference is that church school records are more accurate and up-to-date than the other records. Most church rolls carry a lengthy non-resident list which is counted in totals. Few church schools carry non-resident or even non-attendant names.

The more people move the longer become the non-resident lists of church members, even though totals do not at once reveal losses. The more people move, the worse

**The churches must do something practical to reach strangers and bring them into their fellowship**

church school statistics look, for absentees are soon dropped. A great many do not enroll elsewhere. So, they are "lost."

Its more accurate statistics are no credit to the church school. Non-attendants and non-residents are too easily and simply "lost." Nor is its non-resident list a credit to the church unless it is actively working to transform these persons into resident members in a church near them.

The fact is, the Protestant Church is losing heavily in its hold on our mobile population because it has no adequate strategy for dealing with movers. It had better get one or its losses will be serious indeed before the American people again settle down—if indeed they ever do.

### The Protestant churches have three weaknesses

It takes three big words to denote the weaknesses of our Protestant churches and their members in the face of moving populations: our parochialism, our denominationalism,

and our institutionalism. Parochial churches make parochial Christians. They become members of a particular church rather than of the Church Universal. When they get out of reach of that church they are lost. They do not feel at home in another church. They know more about what is wrong with other churches than the rich contribution they may make. Parochial Christianity can't stand transplanting.

We have the wrong amount of denominationalism to stand transplanting. When one is so sectarian that in a new community he either finds a church of his own kind or starts one, he isn't likely to get lost. Or when one has so little denominational bias that wherever he is, he finds and feels at home with and loves the people of God, he isn't likely to get lost. But most of our Protestants have just enough denominational bias to prejudice them against any other than their own denomination, and not enough to send them very far or very persistently in search of their "own church." So they are rather easily lost. They fall somewhere between being ardent sectarians and being ecumenical Christians.

Our third weakness is the tendency to consider the church an end and persons as means toward its strength and glory. If people leave our community and are not coming back we lose interest in them. We carry them as non-residents so as to prevent them from having an unfavorable effect on our statistics. But we do little to follow them up and get them located in another church home. Also our interest in newcomers is more in what they can do for the church than in what they need from the church. So some of the needy slip through our fingers all too easily.

These sins should be corrected so as to produce Christians who could stand transplanting and even flourish by it. But we have on hand now the kind we have produced. Our strategy must be able to deal with them. And it must be thoroughgoing to stem current losses. Here it is.

#### A census shows where people are

The religious forces of every community in which there is any considerable shifting of population should annually unite in conducting a thorough, house-to-house visitation or religious census. This should be but the preliminary to a vigorous, all-out recruitment campaign to get all unchurched persons within some Christian fellowship and participating in a church program.

The first time the census is undertaken it will appear to be a big job. But it could easily become a very simple annual routine if properly set up. It would probably be easier to do it annually on a regularly established date than to work it up *de novo* every few years.

The census procedure is simple and familiar. Each church enlists from six to ten percent of its membership for two hours of pleasant work on a given Sunday afternoon for which a session of preliminary preparation is provided. The block-mapping and area assignment to each church will take careful work by the committee. But once done, it can be used year after year with only the needed revisions to include new residences. The allocation of "responsibility lists" will require volunteer clerical help also, but it likewise can soon be routinized. If a majority of the churches participate, the whole project will be done well without overwork anywhere.

#### This must be followed by an enrollment campaign

But, the census is only a preliminary. The real job is the follow-up work on the "responsibility lists." The attention of the whole project should be focused there. The census is justified only as the basis for such a follow-up. It is fruitful in just the degree that such follow-up is vigorously carried out.

The National Christian Teaching Mission this fall has been developing plans, patterns and materials for such an enrollment campaign, based on a religious census. After this experimentation has produced the most practical pattern and guidance, the Teaching Mission will offer its services generally to help communities get started on this strategy. It is hoped and expected that the plan of an annual recruitment campaign based on a religious census on some stated Sunday each year will become general in those communities where there is much moving.

It is important that our church programs produce Christians who, when transplanted, flourish all the more fruitfully. Churches which are doing this are growing in numbers and in power. But for the present generation we've got to follow-up these lost or "non-resident" Christians in a systematic way. The National Christian Teaching Mission is seeking to provide our communities with such a way.

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#### People are still on the move!

## The churches worked together

By Marion J. Creeger\*

IT IS one of the thrilling stories of the war-emergency period through which our nation has just passed—the way in which the Protestant churches of the United States met the challenge of the religious needs of millions of uprooted and moving people.

All the denominations raised special emergency funds for serving the special war-time needs of the men and women in the armed forces and of the men, women and children in war industrial communities. Much of this money was used through the various denominational channels. In some suddenly over-loaded communities it brought additional help to the existing churches; in other communities it made possible a denominational ministry where otherwise the religious needs of many lonely, hard-working, often discouraged people would have gone unmet.

Early in the emergency, the denominational leaders rec-

\* Minister of the Methodist Church, Hempstead, New York. Formerly Director of the Christian Commission on Camp and Defense Communities.

**The churches united in a war-time religious ministry to moving populations. The experiences learned then must be reconverted to the equally pressing demands of peace.**



*Methodist Prints: Hunter's Point, San Francisco*

**In the government housing projects the only Protestant ministry possible was through a united program.**

ognized the urgent need, for a "United Religious Ministry," in addition to the denominational programs. There were many new industrial communities, some of them ranking in population with the largest cities of the state, in which there were no established facilities for a religious ministry. All the property was owned and managed by the Federal Government. The only way it was possible to provide a religious ministry for the Protestant people of these communities was through a united program in cooperation with the government Manager, who alone could admit church workers to the project and make the facilities necessary for a religious program available.

In order to meet this situation, and to provide an effective, coordinated religious ministry for these temporary dwellers in temporary communities, the Protestant denominations constituent to the International Council of Religious Education, the Federal Council of Churches, and the Home Missions Council, pooled a portion of their emergency funds, and set up the Christian Commission for Camp and Defense Communities as their coordinating and supervising agency for a cooperative religious ministry to moving populations of war-time.

The pattern of this cooperative ministry varied from place to place according to the local situation and the recognized denominational responsibility. In some places there was joint financing of program and personnel. In some places the denominations provided the workers from their respective national staffs, and these were organized as the staff of a united program under a "director" or "coordinator," who was jointly supported by the participating denominations. In still other communities the pattern was mixed: some denominations contributed to the joint financing; some contributed workers in lieu of money. Joint financing of program and personnel was provided in 74 communities. The amount of denominational money cleared and coordinated for these communities through the Christian Commission was \$271,160.

This cooperative war-time ministry was carried forward through four divisions in the Christian Commission: The Camp Division was responsible for the united ministry to service men and women in communities near to large concentrations of military personnel. The Industrial Division carried responsibility for the united religious ministry in the many defense-industrial communities. The Volunteer

Service Division, sponsored by the women's sections of the Home Missions Boards of the denominations, took valuable and much appreciated aid to the churches in the war-impacted communities through a staff of trained and skilled women. These workers were sent into communities on request to assist in surveying the needs and in organizing the local leadership resources of the churches to meet them. The Religious Education Division, sponsored by the International Council of Religious Education, gave leadership and direction to a program of Christian education, especially for the children and youth of the families in the war-time communities.

The International Council assigned one of its national staff, Miss Ruth Elizabeth Murphy, as the executive of this Division. Through Miss Murphy, the resources of specialized knowledge and skills of the entire staff of the International Council were made available to all the cooperative projects of the Christian Commission. Numerous pieces of special printed helps and suggestions for Christian education in temporary and emergency situations were provided for the field workers in the projects. Miss Murphy travelled extensively bringing personal help and counsel through conferences and workers' meetings in the projects.

An outstanding and conspicuous piece of cooperative Christian education was made possible through the Los Angeles Federation of Churches by the joint financing of the denominations. There, under the leadership of Dr. E. C. Farnum, Executive Secretary of the Federation of Churches, and the expert direction of Mrs. Wallace G. Frasher, a vacation church school program was organized. In 1943 this involved over 400 churches, 10,000 volunteers, and 103,000 children of whom 87 per cent were present every day. It has since increased in enrollment.

Generally, the "United Church Ministry" to moving war-time populations followed the familiar pattern of public worship with preaching, of pastoral counselling and visitation, of Christian education for children and youth, day nurseries for small children of working mothers, clubs of various kinds for boys and girls, and recreational and social programs for young people and adults.

Through this united approach churches found a way of carrying a helpful religious ministry to "millions of Americans on the move" in our war emergency.

**People are still on the move!**

# A post-war strategy for Christian education

**By Ruth Elizabeth Murphy**

**A**BOUT THE NEW WORLD beyond tomorrow, one thing seems clear—in it people will keep on moving. As the automobile industry changed the world after the First World War, so the aviation industry and possibly the use of atomic energy will change the world after the Second. After the last war the agricultural migrants developed. Following the second, industrial migrants seem likely to make up a good share of our population. The accelerated rhythm of these moving millions constructs a new pattern for civilization. Can the church match its pace to that of the hurrying multitudes? What can Christian education offer of philosophy and method to train Christian citizens for the portentous world of tomorrow?<sup>1</sup>

The abrupt end of the war brought difficulties as well as rejoicing. Many people lost their jobs suddenly. It is too soon to know the full effect, but reports from some war boom towns show trends. About twenty-five per cent of the war workers left the housing projects immediately. A few returned to their old homes; others moved to new places since they were no longer "frozen" to their jobs. On the west coast, as the restrictions limiting residence in the housing projects to those engaged in war industries were lifted, two new groups moved into these houses: the veterans and their families, and those in other kinds of work who needed homes. In a large housing project in a town near Willow Run, Michigan, there was an almost complete turnover of personnel when the bomber plant closed last spring.

The church now finds it not only possible but imperative to use new approaches in reaching these multitudes in the current transition period.

## **The personal approach**

**E**VERYONE RECOGNIZES that in helping the returned service men it is important to use the individual approach, dealing directly with each man's problems of adjustment. But, similar counseling is needed by those who have been working long hours in war-time industry or living in congested, war boom towns. Here are some of the problems such persons are facing:

Loss of a job faces a worker with the possibility of not being able to support his family, or of having to cut the standard of living because pay on a new job is much less than before. Such a situation naturally results in worry and possible friction. If the family has to move to a new home, this means another set of adjustments to housing, school, and job. The millions of women dependent upon

their jobs for their livelihood will have great difficulty if they are unable to find re-employment. Those who are working and have children who need care will sorely miss the child care centers formerly subsidized by the Federal government. Many workers who moved to cities will still be "lost." The "let-down" after the war-time "speedup" and excitement may be harder to bear than one would imagine.

Young people who were able to earn "more than Dad ever did" will be impatient with small salaries. The millions of children and youth who worked in violation of child labor laws will find it hard to return to school and to being supported by parents after the freedom a war job gave them. Parents who were formerly at work and children who were formerly in child care centers are now crowded into little apartments where noise travels readily through thin walls. Such congestion makes for irritations.

Can church leaders bring to bear the resources of religion to all of these uprooted individuals? Can they help these people gain a sense of security and triumphant living through belonging to the Christian fellowship? All that is best in individual counseling is called for in such cases.

## **The family approach**

**M**ANY OF THE PROBLEMS of individuals are also family problems. When jobs are uncertain, nervous tensions make family life difficult. The strains of moving are always hard on each member of the family.

Families which have religious resources, however, can help one another to make the needed adjustments to new ways of living. A family can move away from a church but it does not move away from itself. Mr. Harry C. Munro has stated that the family approach is the next great frontier in Christian education. Since the family is the primary educator of the child, the family must be trained to take responsibility for the Christian education of the child. As he says, "Shifting the focus of our religious educational provisions from the church to the family would be the most effective and far-reaching of all the adjustments in meeting the religious educational needs of shifting populations."

## **The community approach**

**T**HE SECRET of the community approach is to develop individuals who have a community viewpoint, who are willing to take their share of responsibility for the welfare of all members of the community, including those who are new or transient. To use their services effectively demands cooperation of varied groups and efficient planning and action.

<sup>1</sup> As a background for this presentation see the editorial, "What the Churches Learned During the War," on page 40.



Harold M. Lambert

Families which have religious resources can adjust to new ways of living.

#### By churches in cooperation

One new strategy for the community is described in another article in this issue by Mr. Munro, entitled "Keeping Up with the Movers." An annual census by the combined church groups will locate the newcomers, while a careful follow-up program will bring them into the Christian fellowship.

There is need for a similar inter-church approach in other programs, such as the weekday church school and the vacation church school. The Los Angeles Church Federation has employed a number of religious education teachers on a twelve-months' basis, to teach in weekday church schools in the winter and to be principals of vacation church schools in emergency areas during the summer. The community approach was dramatized in Sterling, Illinois in a union service held in the city park, when the vacation school teachers and officers and the committee members were dedicated to their service in the community vacation school just starting. Where all the churches are concerned about *all* the children of the community, not just their own, they will plan to have constructive programs going on throughout the year which will reach newcomer children.

#### By churches and other agencies in cooperation

Another most important community approach demands not only the cooperation of the churches, but also cooperation with social agencies. This is the matter of child welfare and "civic cleanup." The Inter-Agency Committee on Child Welfare has recommended through its constituent agencies that each church have a child welfare representative for community services to children and youth. These representatives can then become a committee of the local council of churches and work with the social agencies for the betterment of such services.

The children and younger youth are one of the casualties of the home front. Child labor laws and truancy laws have been broken by millions of children during the war. Such laws must again be enforced or, if necessary, re-enacted. Rural schools were closed during the war for lack

of teachers and some schools in defense areas ran as many as four shifts a day. Welfare institutions could not get help in war years and many clubs and other activities were dropped. Many children have, throughout two or three important formative years, been without adequate educational and character building facilities. Such a condition may have permanent effects on the community of the future. One denomination has an active committee on juvenile protection, made up of representatives of most of its boards, to bring action in this field. It will take the combined forces of all churches, working with the social and educational agencies, to bring about good community life for all boys and girls.

#### By church planning in housing areas

*John W. Harms*, executive secretary of the Church Federation of Greater Chicago, has presented the need for another community approach:

"We are on the verge of a new era in housing developments in the United States, in which planning on a community-wide scale will play a prominent part. In Chicago, which is an example of what is going on in many cities, 40,000 family units have been proposed for the three-year period following the end of the war.

"Unless there is concerted leadership from Protestant sources in the direction of planning for religious work in these areas, the churches are likely to be marginal in them. One of the many evidences is a recent statement by the Metropolitan Housing Council in Chicago which proposes that a good neighborhood should have good housing, sun, space, etc.; it should have a park, an elementary school, a community center, and a shopping center. The church is not recognized as essential to a good neighborhood.

"There is interest in the problem of churches, however, and I believe that if Protestant forces came forward with an adequate strategy of church life for these planned communities, there would be a ready response on the part of those responsible for future planning. This community planning has gone on for more than ten years and we are

just beginning to wake up to the problem. To meet it adequately will require a real outlay of money and time for study and planning. This is especially true of the specifically religious education needs of such communities." Mr. Harms goes farther:

"This planning should be focused at four points: (1) Standards and principles for religious education programs in planned communities of both types, public and privately developed, but especially government housing projects. (2) Standards and principles as to the leadership needed and how it will be provided. (3) Standards for equipment and space for such programs. (4) Curriculum materials with a common imprint which can be used cooperatively in local situations.

"I hope that this problem can be tackled with competent planning by religious education forces. It is entirely possible that the ecclesiastical problems involved will defy solution, but I believe that, in the tradition of the pioneer union Sunday schools and the more modern weekday and cooperative vacation church school movements, the religious education forces can solve the problem of providing Christian education for every person in these distinctly new kinds of communities.

"It may be that thus cooperative religious education can play a strategic role at a most important spot in American community life."

## **The approach of lay forces**

THE COMMUNITY-WIDE APPROACHES described above can be made only by large groups of lay forces. Only as Christian men and women become concerned enough to turn their time, energy, skill and love to meeting the pressing needs of boys and girls will changes for the good of all be wrought. Churches need to challenge their people to volunteer and train to render these important services. One unusual but important type of such training is that offered in one church to hostesses and ushers for showing friendliness to strangers.

Mr. Wilbur Parry, Director of Christian Education of the Southern California Council of Churches, gives a few principles for enlisting lay workers and some illustrations of services they are rendering in his area.

"There are a few principles which should always be kept in mind in enlisting the cooperation of lay men and women in these days.

"First, people are still very much unsettled. The war is over for many but they are not sure that they will stay long where they are now living. Enlistment for service should be on a short time basis with the possibility of renewal for another period if they are still living in the same community.

"Second, many people would like to be helpful, but are afraid of their ability to do the task assigned. Do not ask a person to do a volunteer task unless you make it perfectly clear what is expected and unless you provide some help. Good potential leaders are ruined by not knowing how to proceed on their first task.

"Third, give personal recognition for tasks well done. A little encouragement helps to overcome disappointments and develops a desire to learn how to serve better.

"Most people will respond to a call for service to children and young people. In the Los Angeles area it is neces-

sary to have escorts for the children going from the public school to the meeting place of the weekday Christian education classes. This year the Church Federation has classes for children of about seventy-five elementary schools. This requires about one hundred escorts. In most cases, they are volunteer. They are appealed to on the basis of the need of children and the importance of the task. The first approach is made by the church leaders in the local community and then cleared with the Department of Christian Education of the Church Federation. One fellowship occasion has already been held with these escorts, teachers, and committee members, and others will be held during the year. Christian work should bring about many opportunities for interesting fellowship.

"In Los Angeles County approximately eight thousand volunteer vacation church school workers are used each summer. In housing projects the people in the project are asked to help serve the children. About one hundred people serve on the committees of the Department of Christian Education of the Church Federation of Los Angeles and the Southern California Council of Protestant Churches.

"In all of these cases where volunteer leadership has been successful, there has been a specific interest finding expression not too far from home, and a clear-cut idea of the task to be done. In most cases greater success has come when the task has been for a limited period of time."

## **The approach through new techniques**

SEVERAL FAIRLY RECENT DEVELOPMENTS in Christian education show promise of enlisting the interest of shifting populations and bringing them into the fellowship of the church.

### **Neighborhood groups**

Neighborhood groups for men, women, young people, and children are taking on new significance as they are formed in housing project courts or in large town blocks. They make possible the friendly setting in which Christian character can develop. They also form the channel through which the neighborhood group can be related to, and feel themselves a part of, the larger organized life of the city and state. Mrs. Wagner, whose article appears on another page of this issue, finds it helpful to invite the women of the neighborhood to meet in one of the homes for a discussion of common problems of family and child care. As the group becomes organized opportunities for study of religious matters are brought in and the group may come to serve the purpose of a women's church society.

The children in emergency areas have been served through "Boys and Girls in Christian Clubs," which have helped to turn the children from unwholesome types of recreation to constructive work and study. In one housing project near a large military camp the chaplain organized a "Boy's Town" which turned an unruly group of boys into one which took care of the property and demonstrated fine development of character. Day camps are proving effective in many areas. They are similar to camping, except that the boys and girls return to their homes for the nights.

The extension recreation work carried on with Federal funds in housing projects has been stopped suddenly before

the people leave these areas. More help is needed than ever to lead newly idle young people into constructive and creative use of their leisure time.

### Radio

Radio offers to the church a new means of reaching those remote from or unrelated to the church. "Victorious Living," a five-minute daily program on one hundred stations, is an example of one effective type of program. Miss Pearl Rosser, Radio Education Director of the International Council of Religious Education, states that the estimated listening audience is fifteen millions. Many of these listeners are in uprooted situations far from churches.

One of the women church workers in a trailer camp and housing project area in Alabama had a Bible Story Hour each day on the local radio. When she visited in the homes, the newcomers gave her a warm welcome, for they knew "the Bible Lady's voice." The "Sunday School of the Air" presented by the Maine Council of Churches reaches hundreds of children who are far from churches.

Frequency modulation will make available more time for broadcasting. Then more local groups can broadcast to the nearby rural areas. Television may come soon. It will then be possible to broadcast beautiful religious pictures, dramas and pageants.

The great need at present is to urge communities to have a balanced program in religious broadcasts. In addition to devotional talks and sermons, programs are needed for children and youth and for meeting special religious needs of men and women.

### Visual aids

If newcomers are going to be attracted to churches, the Christian education programs must interest them. Improved types of projected visual aids can be of help here. Many churches have been saving funds during war-time for good equipment for programs, including that for projection. Beautiful pictures for worship services, vivid scenes of Bible times, concrete illustrations of teacher train-



Harold L. Phillips

Christian clubs have helped turn children from unwholesome types of recreation to constructive work and study.

ing are available now and better ones will soon be ready. What was once a means merely for entertainment has become an effective force for helping to realize the great purposes of Christian education.

## For further study

THE COOPERATIVE HOME MISSION STUDY THEME for the year is "The Church Among Uprooted Americans." Unless otherwise noted the following materials are published by the Friendship Press. All are available from denominational book stores:

*Christianity Where You Live.* By Kenneth Underwood. Cloth \$1.00; paper \$.60. How the church is making Christianity live for sharecroppers, agricultural migrants, industrial workers in boom towns, servicemen, and others for whom life is difficult.

*These Moving Times:* The Home Mission of the Church in Light of Social Trends and Population Shifts. By Hermann N. Morse. Cloth \$1.00; paper \$.60. An overall view of the nature and scope of the dislocation taking place among our people. The book deals prophetically with the major questions and needs that will confront home missions in America's tomorrow.

*The City Church in the War Emergency.* By H. Paul Douglass. Paper \$.25. A pamphlet by the leading American authority on the city church, for study and discussion in groups concerned with urban aspects of the theme. Contains map showing wartime population changes by counties.

*Demobilization Bulletin, 1-2-3 Shift.* Board of Education, Methodist Church, Nashville, \$.50. Report of Atlantic City Conference on Ministry of Church to Shifting War Workers.

*Jimmy Moves to Bayview.* By Mabel Garrett Wagner. \$.25. Illustrated story for children; available also in slides.

*Trainer Town.* By Mary Brewster Hollister. Cloth \$1.00; paper \$.60. A story for grades 4, 5, and 6.

*Friendship Magic.* By Jeanette Perkins Brown. Cloth \$1.00; paper \$.60. Fourteen stories for grades 1, 2, and 3.



Methodist Prints

Neighborhood groups lead to integration in the community.

# For the sake of the children

By Florence Lee\*

*This article tells a moving story of the way in which the children's workers of a city gather from time to time to keep their souls sensitive to the needs of the children of all churches and to plan better ways to serve them. What has been done in this and other cities could be done more widely—and for any age group.*

THE GROUP was quiet and an atmosphere of expectancy could be felt. The women gathered there were from many churches of many different denominations. They had in common an interest in and responsibility for the religious education of children. At this meeting they hoped to get guidance and help for the observance of Christmas in nursery, kindergarten, primary and junior departments.

Along one side of the room and across the back were interesting displays. The picture gallery held Christmas pictures for worship, study, interpretation and posing. The music corner showed Christmas music and hymns. The workshop illustrated fascinating creative activities for Christmas. The book nook displayed the best and newest books.

In the front of the room was a worship center with a background of dark blue velvet, against which hung a copy of "The Star of Bethlehem" by Margaret Tarrant. On the table were tall, white, burning tapers and between them a low bowl of red and white roses. Quietly the worship leader took her place and led in a service on the theme, "We have seen his star."

After the service the women investigated the various interest centers, presided over by Sunday and weekday church school workers, and took notes on materials to buy and things to do. Later they visited the sweet shoppe and gathered for tea and fellowship around the attractively decorated tea table.

The program described above is but one of many that have been shared in during the years by the Children's Workers' Council of Wichita, Kansas. What is this Council? What does it seek to do and how does it do it? The best way to answer these questions is to listen in while several women who have been active in it through the years discuss it at luncheon. They are summing up its nineteen years of history.

The President begins at the core of the matter by asking: "What has the Children's Workers' Council done for you during these years? What do you expect it to contribute to you?" Here are some answers, taken just as they came:

"I expect it to furnish me with information, but more with inspiration, stimulation and motivation for growing as a Christian. The worship experience of each meeting and the occasional addresses have done this." So spoke Mrs. Sherrill.

"My greatest need has been to discover and develop more

effective skills in teaching. I have liked the workshop sessions in which we have actually learned to do by doing," Mrs. Fitch said.

"It would be so easy to get into a rut," Miss Morris reflected, "but our Children's Workers' Council has kept us in touch with the newest trends and materials in children's work. We have been fortunate in having a Director of Religious Education at the Council of Churches who could attend national meetings and bring back the latest reports on trends and developments."

"I love people," declared Mrs. Cole. "The fellowship with workers of other churches and denominations has helped me. They are interested in children also. I have shared in many ideas over the tea cups. There is also great inspiration in knowing that this interest and love for children are city-wide."

Someone with the usual urge for statistics inquired how many attended the meetings.

"We don't keep an accurate report of attendance," replied the president, "but we average about a hundred and ten teachers at each meeting. The Council is more of a fellowship than an organization, though we do have a president, vice-president and secretary. They are really a planning committee."

"How many churches are represented in the Council?"

"Our mailing list includes children's workers in sixty-seven churches, large and small, of all denominations."

"The meeting last Monday evening was my first," said Mrs. Woods. "How often do you meet?"

"We meet as a Council four or five times a year, with at least one night meeting so that Sunday school teachers who are employed during the day may attend. But, you see, our children's workers in Sunday, weekday and vacation church schools are all one fellowship. We consider the weekday church school institute in the fall and the vacation school institute in the spring as our meetings also," the president explained.

"Then these meetings are really a 'training school' for workers in all age groups? You seem to provide help for each group at every meeting," said Mrs. Weber, who was a guest at this luncheon.

"Yes, in a way. But our children's workers attend the Laboratory School for ten weeks each fall and also make recommendations and participate in the leadership education schools and classes as sponsored by the Wichita Council of Churches."

The president turned to a woman who had not yet spoken. "Mrs. Odell, you haven't said a word, and yet you are the one person here who has been a part of this fellowship since its inception years ago. Will you tell us how it was started?"

"Yes," replied Mrs. Odell, "I was one of the group who helped to plan and organize the Children's Workers' Council nineteen years ago. This was the way we stated our purpose at that time: 'To increase the efficiency of workers with children in Wichita and vicinity by instruction, discussion of topics of interest, intercourse with similar organizations, mutual conference and by gathering helpful information from all possible sources. To promote mutual acquaintance and fellowship.' From what has been said here it seems to me that we have been and are fulfilling that purpose."

"Do you think the fellowship has grown?"

"Unquestionably," replied Mrs. Odell. "There were

\* Mrs. Merrit R. Lee, Director of Religious Education, The Wichita, Kansas, Council of Churches.

about twenty-five workers present at that first meeting. I have watched the bond of fellowship grow, and I know that we have had as many as two hundred present at some meetings. Growth in numbers, however, is not the most important development. That is indicated by the interest, enthusiasm and growth in personal enrichment and skills of the teachers. Programs that have offered practical help and guidance, the dedicated service of officers, and the consecrated cooperation of all our children's workers from our churches—these are what have made the Children's Workers' Council of Wichita."

And to this all the others agreed.

## A pilgrimage to Bethlehem

By Selma Lindenmeyer Ogden\*

**I**N OUR CHURCH all the workers are so busy with their own specialized jobs that naturally they don't know much about what else is going on in the church. For this reason, a few years ago the Committee on Christian Education set up three or four conferences to acquaint all the leaders with certain phases of the church's program. The December conference was designed to help everyone "have an understanding of how we worship, from the smallest nursery child to the adult." Because the Christmas season was near, the nativity story was the theme selected, and the church leaders were asked to come and take part in a "Pilgrimage to Bethlehem."

On the evening chosen, eighty or more church leaders—chairmen of various committees, official board members, church school teachers, leaders of adult organizations—assembled to set out on the Pilgrimage. The chairman of the Committee on Christian Education explained the purpose of the evening, after which programs were given out.

The group, led by the choir, then began its pilgrimage to Bethlehem—modern day pilgrims coming to worship the Babe in the manger. Visiting each church school department, beginning with the nursery, the group gathered about the Christmas worship center which had been set up by the children and their teachers on the preceding Sunday. All bowed in spirit before the manger, as the superintendent explained how the children in her department worshiped God. Then all joined in the Scripture and in the favorite Christmas song of that department.

As the pilgrimage proceeded, it was easy to understand how worship grows and develops as the child grows in his understanding of God. After each department in the children's division had been visited, the group entered the beautiful chapel to hear the explanation of junior and senior high worship. Then followed an exposition of the way in which the women find God in their various programs and activities.

The remainder of the adult worship interpretation was carried on in the sanctuary. As the procession, led by vested choir and minister, entered to the strains of the organ

playing "O Come All Ye Faithful," the group became to an even greater extent a worshipping congregation. In the candle-lighted chancel, bending over the manger, was a living Madonna. A very simple worship service was conducted, the minister giving a brief meditation, and the choir singing "Come to the Manger," by Mauder.

Following the service, the minister left the chancel and came down to interpret for the group in the pews the service just concluded, which he had built around the worship experience set forth in Isaiah 6. After an opportunity was given for questions and discussions, the conference adjourned. The leaders agreed that the hour and a half had been most enlightening and inspiring: The committee felt that a two-fold purpose had been achieved—namely, that our church leaders had been given an opportunity to see how our church worships, and they had themselves become a worshipping group as they "journeyed to Bethlehem."

Such a worship pilgrimage could be conducted at any time of year, though obviously it is easier to find a common theme at Christmas. The plan helps to achieve the sense of unity and integration so greatly needed, especially in larger churches.

## Children need men teachers too

By Hazel Cederborg\*

**L**ITTLE CHILDREN, in the development of their spiritual life, need both the masculine and feminine viewpoint to attain their richest growth. Too often they get the idea that religion is a matter of feminine concern only. It is no wonder that they do, for in the early years their teachers are women, and it is usually mother who hears their prayers and helps them with their Sunday school lessons. Fathers in older days used to be the spiritual as well as the economic heads of their families. Of late years, save in exceptional cases, they seem to have sloughed off the spiritual training of their offspring, at least when they are young, with a "your-mother-knows-best" attitude.

Undoubtedly under the present conditions mothers do know best because they give more time and thought to matters of education, both secular and religious, and they are better informed. They come into contact with authorities more often than do fathers, and they have opportunities to discuss perplexing questions with other mothers.

But the present set-up is far from perfect. We need fathers as well as mothers and unmarried women in the lower grades of our Sunday school. Men have accepted as a natural thing their part in church work with young people, and if we go about it in the right way, it should be possible to attract them into the beginners' and primary departments.

Our first effort in enlisting the interest of the average man might be a suggestion that the rooms for children need to be made more convenient and attractive. A group of men banded together to improve physical conditions

(Continued on page 39)

\* Highland Park, Illinois.

# **Problems behind Bible action picture strips**

**L**OOK AT THE APPEAL OF ACTION PICTURES, the enormous sale of the serial picture books," cry some religious education leaders excitedly. "Can this medium not be used as a short cut to make the Bible more palatable? Here's a 'natural.' Perhaps it will revolutionize teaching."

Balancing these viewpoints on the other extreme are those who gravely question the whole idea of "defrosting" Bible characters and taking away that aura of the sacred that revolves about their heads, by drawing them in similar forms to other more mundane characters.

Between the two camps are those who ask, "If serial pictures have a proved appeal, can Bible narratives be put into action pictures and still be kept psychologically sound, basically wholesome, and spiritually lifting?" That is a large question, and it is not answered yet. Several of the denominations and agencies have embarked upon experiments, experiments varied in pattern and purpose. The reception of the pictures produced (some printed in boys' and girls' story papers, and some in separate form<sup>1</sup>) has varied from wild applause to severest criticism. Through it all, some of the problems are being revealed, as the two articles to follow set forth.

## **As seen by the artist**

By Morgan Stinemetz\*

**T**HE TELLING OF BIBLE STORIES in a picture continuity is based on an art technique as old as art itself. It has been used since man first started to draw pictures, and has reached its greatest popularity in the present day comics and certain types of advertising. For the masses who could not read for themselves, and for whom Bibles had not yet been printed, the artists' stained glass windows were action serials of Bible events.

In adapting Bible stories to this technique through the modern action pictures, the difficulties confronting the artist are no greater than those that must be overcome in the making of a successful illustration for any other type of story. The use of several pictures, plus the words used in the balloons, are really a help in putting over an idea. Of course, it is essential that the artist be a good draughtsman. It is also necessary that the artist, or whoever supervises the work, have imagination and invention. He must be able to read between the lines and place himself in the situation to be illustrated.

All possible sources must be searched for authentic information pertaining to costumes, architecture, utensils, modes of travel, topography of the country, etc. This authentic background material furnishes the reader with much valuable information. Whether it is absorbed con-

ssciously or unconsciously, it helps to a better understanding of the Bible and Bible times.

Realistic, rather than highly idealized figures, are not only more appropriate to such authentic backgrounds, but also, more important still, are dramatic and alive. They hold the reader's interest by the very fact of their realism. After all, the people of the Bible were not legends. They were living flesh and blood, with all the varying characteristics we find in people today. Frequently certain characters may be exaggerated in the drawings so there will be no doubt in the reader's mind as to the identity of the individual, for in many ways these strips are like a sign language. Once a character has been named, it should not be necessary to label him again, except at long intervals. He should be easily recognized the minute the reader looks at the page. In most of the drawings the faces of the various individuals are smaller than one's finger nail. A pen line shifted one way or another a fraction of an inch is enough to change the whole character of a face, and to keep this character faithful through all the various emotions is an important part of the artist's job.

Any introduction of extra-biblical characters is apt to invite criticism, but they are sometimes necessary for the continuity of the story. Many of the facts we deal with are very meager, and at times there are large gaps which must be bridged. The introduction of additional characters at this time is a means of bridging these gaps. They need not be named, but their words and actions will carry the story until we come to more facts. Naturally, these additional characters must be in harmony with the story, and there must be a logical reason for their being there.

I feel that the use of modern language makes the characters much more alive and closer to the readers of today. It is a language which everybody from the youngest child to the oldest grandfather understands. It in no way detracts from the quoted words of a given character, but gives them an added emphasis. This emphasis is further enhanced by the fact that direct quotations from the Bible are in larger and bolder lettering.

As the object of these strips has been only to create an interest in the Bible and Bible characters, it seems to me that this realistically treated graphic approach has a greater appeal to young readers than any other.

## **As seen by the Christian teacher**

By Clarice M. Bowman\*

**I**N DEALING WITH action pictures as with any other medium, a central principle emerges; namely, that Christian teaching is a unique function. Therefore it cannot

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<sup>1</sup> See article, "What Bible Action Pictures Are now Being Published" in the October 1945 *International Journal*.

\* Youth Department, Board of Education, The Methodist Church, Nashville, Tennessee.

depend for its patterns upon outside agencies, or upon the appeals of the "secular" world. The job of Christian leaders is not to take over what other groups have done, but rather to think through the problems and discover such plans and patterns as will be in harmony with the goals to which the Church is committed. Some Sunday school teachers say that their boys and girls delight in following through the progression of events in a Bible narrative, through action pictures. Activities may center around making scrapbooks of the pictures, looking the stories up in different translations, even dramatizing them for themselves, using the same or similar conversation to that pictured. Others recognize some values in these drawings, but point out some difficulties in the way of thus representing portions of the Scriptures.

These difficulties are sufficiently serious to merit our attention, in order that teachers and workers with children and young people may understand what limitations as well as values to expect from Bible action pictures, how to safeguard at danger points, and how to supplement.

1. *The difficulty of maintaining suspense.* Most of the secular comics depend for their continued appeal upon serial form, which ends each set at the point of suspense and draws the reader back like a magnet to find out what happened in the next set. But with Bible stories, suspense cannot be turned on and off at will, without doing something to the stories themselves. To ask breathlessly at the close of one set, "Will Cain kill Abel?" has a slightly ridiculous ring, for "everybody knows what they're going to do before they do it," as an intermediate put it. Facts have become familiar—or at least vaguely so—and thus somewhat commonplace.

Add to this the fact that in "secular" action strips, many times the characters are overdrawn to heighten the drama. But Bible characters should be drawn faithfully, as faithfully as the devoted artist and script-writer know how, lest they mar in any degree the impression upon some growing young person. How, then, can drama be there?

One answer is that drama is already there, in abundance! But it is a somewhat different kind of drama than that to which young America is accustomed to listen and read. Here is not alone the drama of catching a culprit, but the moving "inside story" of what went on in a person's mind and heart as he wrestled with a terrific choice. In other words, "imaginative participation" in the Bible action pictures on the part of young persons involves more introspection on their part, more sympathetic awareness. That is to the good! For wherever young persons enter creatively into the experiences of others through their imaginations plus the stimulation of pictures and words, then they are becoming better "attuned" to understanding others and their needs.

But can line drawings of Bible pictures call forth this deeper "participation," this *entering-in* response rather than just looking on and being entertained? The habit-patterns created by other action pictures are against that, for boys and girls are in the habit of being entertained. But perhaps the Bible action pictures *can*. The stories themselves through the ages have touched off an answering chord in humanity. Why might they not do it again through this new medium?

2. *The remoteness of Bible characters and customs.* To some boys and girls, Bible happenings seem to reside in a spirit world suspended in mid-air; some find it hard to

believe that the Caesars of their history books and Latin books are the same as those mentioned in the New Testament. Is there not value, then, for them to see represented in artistically valid and historically accurate ways the life and customs of Bible peoples? Will such pictures not help these peoples come alive as flesh-and-blood? Will not the extra characters, put in to give opportunity for conversation, contribute to that sense of reality?

A teacher can help at this point, by opening the way for such uses of Bible events as dramatization, movie-writing, etc. Thinking what *they* would have said, had they been in that character's place, is the first step; then, thinking back to what *they* might have decided, had they faced that character's problems, is the more significant step. Will it not contribute to a boy's or girl's conviction that God's way *can* be worked out upon earth, if he or she feels that the Bible characters were real people in a real world, yet used of God mightily?

3. *The difficulty of making "appreciational" approaches.* Certain types of Bible stories seem to lend themselves to action pictures better than others—those that tell a story, with elements of suspense appearing here and there. There are other parts of the Bible that should be approached through "appreciational" methods—a group reading of a psalm of praise to catch its beauty, a quiet circle-talk about what Jesus may have had in mind by a certain story, etc. In other words, a teacher should not expect action pictures to do the whole job of Bible teaching; but, looking to pictures for such help as they can give in sorting out facts and events and clarifying ideas, that teacher should seek to supplement and build the impressions imparted by the pictures, using a wide variety of other methods—particularly those appealing to the emotions and deepening the appreciations.

4. *The difficulty of "lead-on" to the forming of purposes and plans for action.* Bible action pictures should do more than give information about what so-and-so did; they should subtly challenge to action. That group of junior high young folk who were comic-book fans, and who persuaded the editor to withdraw Steamboat, the villain, were embarking upon Christian action in a spirit similar to that of Peter when he overcame prejudice within himself, and then went forth to help others do so. These young people were concerned that "Steamboat" was represented as a Negro, the only Negro in that strip. They told the editor that they enjoyed his serial, but that they objected to having Steamboat represented in ape-like pictures "because it would increase race prejudice." The editor replied that white characters also were distorted to make them funny. But these "junior highs" came back with the reply that white characters were allowed to be heroes as well as villains. One boy said, "A million and a half readers would think of Steamboat as the whole Negro race." That clinched it, and "Steamboat" disappeared.

Where young people, using pictures and other media for discovering what others in Bible times felt God would have them do, set out to find *for themselves in their times* what God would have *them* do—surely the Bible is becoming flesh, and dwelling among us. Worship springs sincere when boys and girls and young people seek to know His way, using the Bible and all the "windows on the Bible" which they can. And not only through pictures, but through promptings from the heart will come challenges to action—Christian action in a needy world.

# Bethlehem

## A simple nativity pageant

By Ethel N. Willis\*

THE CELEBRATION of Christmas at our church is not a single event but a composite of several events. It has all become traditional and if any part were left out Christmas would not seem complete. There is the church school Christmas tree party. This is accomplished with a very minimum of work and not too great expense, but it is always a jolly party. There is White Gift Sunday, when the boys and girls of the church school attend the morning service of worship in a group, each one bringing a gift for some less fortunate child. Last year our white gifts were sent to the Japanese-American children in a relocation center.

And finally, there is Christmas Sunday. Beginning in the church school there are services of worship in the various departments, each one carefully planned for that particular age group. The morning service of worship follows and, as in every church, on Christmas Sunday it is a very special service.

So we come to the vesper service, the climax of our celebration of Christmas, and to the family hour that follows. After the pageant the congregation gathers in the church parlors and, with the elders and their wives as hosts serving a buffet style "Sunday night lunch," we all join in an hour of informal "family" fellowship.

### The Vesper Pageant

Our vesper service on Christmas Sunday takes the form of a pageant. We arranged the pageant ourselves, several years ago. Simplicity and sincerity were our guiding words when we first wrote it, and although some details may change from year to year we still keep it very simple. We tell the story in the words of Isaiah, John, Luke and Matthew, and have not tried to improve upon them.

Since our pageant is so very simple in construction, it is doubly necessary to watch the timing, details of pantomime, the manner in which the hymns are sung—that the whole may be natural, sincere and reverent. There is soft organ music during the time that the congregation is assembling, so when the worshipers arrive they enter an atmosphere of meditation. Each is handed a copy of the program and throughout the service no announcements of any sort are made.

The only choir used is the children's choir. The children are led to feel that the purpose of their singing is to help the congregation to worship and that an atmosphere of reverence must, therefore, prevail at every rehearsal. The children love it. They begin asking in September how soon we are going to start rehearsing, and anyone watching them at work would be convinced that their celebration of Christmas begins when rehearsals begin.

### The Setting and Lighting

Stage properties consist of a lighted star

\*Medinah, New York.

suspended from the ceiling, a little manger built of brown slats and filled with straw, a simple stool at one end of the manger for Mary, and straw for the floor. A light in the manger represents the presence of the Christ Child. Undecorated evergreen trees at each end of the platform form the frame for the picture and the scene is softly lighted by rose and orange colored bulbs in strip lights concealed by the trees. Our backdrop is the children's choir. There are candle holders on the railing of the choir loft. The reading desk for the Narrator is placed at the right of the platform, beyond the evergreen tree.

### Costumes

Costuming need not be a serious problem. But please, no bathrobes for the Wise Men's coats or bath towels for the shepherds' head-dresses!

Our LITTLE SHEPHERD wears a coat made of brown striped drapery material from the five and ten cent store. The FIRST SHEPHERD has a coat of dark striped outing flannel and the SECOND SHEPHERD's coat is made of unbleached cotton on which are sewed stripes of brown and blue and yellow. Material in these colors could be used, or the stripes painted on if desired. Their headdresses are odd squares of cloth held in place by long strips of contrasting color, rolled and wrapped around and around in oriental fashion.

The peasant mother of Jesus would not have worn rich silks. So our MARY wears the simplest dress of blue and headdress of white—both cotton.

For our WISE MEN we have striped coats made of very inexpensive drapery material and percale, in green and rust and dark blue, with stripes of varying widths in rich, contrasting colors. We have added little touches from year to year and the blue coat now has a panel of red rayon taffeta hanging down the back, attached at the shoulders with gold clips and ending in gold fringe that nearly touches the floor. The girdle and headdress are of matching scarlet. Inexpensive rayon satin in green and gold make a rich looking headdress for another WISE MAN. The crown for the third is of cardboard, painted with gold paint and lavishly studded with bright gumdrop jewels! Costume jewelry, judiciously selected and applied, adds to the illusion of splendor. The tunics are all of unbleached cotton.

All characters in the nativity scene wear sandals made from felt rug padding cut in the outline of the wearer's foot and held in place with dark ribbons sewed to the felt sole.

The NARRATOR wears a choir robe. The older boys and girls in the choir wear black robes. The smaller children wear white robes with big red bow ties.

The CHILDREN OF ALL NATIONS should be made up of local children of various races

and nationalities, if possible, or other children dressed to represent them. Directions for costumes can be found in costume books.<sup>1</sup>

Incidentally, trouser legs showing below tunics, wrist watches, spectacles, and any other modern details are carefully checked and eliminated. If costumes and properties are put away with care the expense from year to year is very little, and a good pressing plus a new touch here and there makes them seem fresh each time.

### Those Who Take Part

A NARRATOR  
A CHILDREN'S CHOIR  
A SOLOIST  
MARY  
TWO ADULT SHEPHERDS  
A LITTLE BOY SHEPHERD  
THREE WISE MEN (Who can sing)  
HEAD USHER  
OTHER USHERS (as needed)  
A GROUP OF SMALL CHILDREN REPRESENTING VARIOUS NATIONS  
THE MINISTER

### The Pageant

Before the Processional Hymn begins the NARRATOR walks slowly down the center aisle of the church and takes his place behind the reading desk at the right of the platform.

PROCESSIONAL HYMN: "O Come, All Ye Faithful"

*During the singing of this hymn by congregation and choir the CHOIR comes down the center aisle. Older boys and girls each carry a lighted candle which is put into a candle holder on the railing of the choir loft. The smaller children follow.*

House lights out.

NARRATOR:

All ye who dream brave dreams,  
All ye who hope bright hopes,  
All ye who are weary,  
All ye who are faint-hearted,  
All ye who are anxious,  
All ye who mourn,  
All ye who are dismayed by man's cruelty,  
All ye who are fearful,—  
If ye would find strength,  
If ye would find peace,  
Give heed—and I shall tell you the story of Christmas

(Reads) John 1:1-5, 14, Isaiah 9:6. (Write out clearly for easy reading; or preferably memorize)

Solo: "Nazareth" ("O Holy Night" or "Angels from the Realms of Glory" may be substituted.)

*During the singing of the solo the star is lighted.*

CHOIR: (Standing) First two verses of "O Little Town of Bethlehem" (Choir remains standing)

NARRATOR: (Reads) Luke 2:1-7

CHOIR: (Standing) "Hark, the Herald Angels Sing," verses 1 and 3.

*During the singing of the hymn MARY and the LITTLE ANGEL enter from opposite sides of the platform. Mary sits at the right end of the manger in center of stage and the little angel stands at the left and slightly behind the manger.*

*The light in the manger is lighted. Strip lights are lighted.*

*(Continued on page 38)*

# Worship Programs

December

THEME FOR DECEMBER: *Joyous Gifts*

## For the Leader

May this be a thrilling and joyous month for leaders and children! Children are so close to the mystic it is not hard to help them cross the bridge from the wonderful everyday to the unusual in God's wonderful world. With thoughtful prayer and planning, and with all the imagination and ingenuity that can be called forth, may all leaders help their children to feel as never before the reality of God's gift of Jesus Christ. May the children feel that this is "something more" about the kind Son of Man and Son of God whom they already know as their friend.

One of our greatest living Christians has said that Christ himself is greater than the miracles, greater than the Bible, greater than the virgin birth, greater than the cross and even than the resurrection. He says that, therefore, we may believe and accept these wholeheartedly if we begin with Christ and go on to them, instead of thinking from these to Christ. This thought may help adult leaders to renew the vitality of their faith as they "keep Christmas" with their children once again.

## Suggested Activities for the Month

1. Wall frieze (shepherds and wisemen, to be finished by third Sunday).
2. Color and mount dolls (Rainbow Paper Dolls) to be used on third Sunday.
3. Plan Christmas party for some other group.
4. Plan to take a little tree and/or gifts to some other children the afternoon of December 23, and sing Christmas songs with/to them.
5. Mount a lovely Christmas picture and present to some other department of the church school.
6. Make Christmas bookmarks to take home to parents.
7. Plan a Christmas party with/for parents..  
(Perhaps some of these will fit in your given situation.)

## December 2

THEME: *God's Wonderful Gift*

### WORSHIP CENTER SUGGESTION:

Background of dark green or dark blue. Evergreen branches (if native to section) banked at back and sides. Suggest medium-size gold or silver stars on background, with one large star (perhaps one that can be lighted.) Part of manger scene: Mary, Joseph, manger with Baby, and animals, (of cardboard, obtainable from church bookstores, or toy figure.) To be enlarged as the month goes on. On the first Sunday, conceal from the children, if possible, until time for worship service.

PRELUDE: "Christmas Song" ("Why Do Bells for Christmas Ring?")

CALL TO WORSHIP: Leader read words of song, or sing softly. Have children listen to music again, singing the words softly after each instrumental phrase. Sing entire song. Follow with: "For God loved

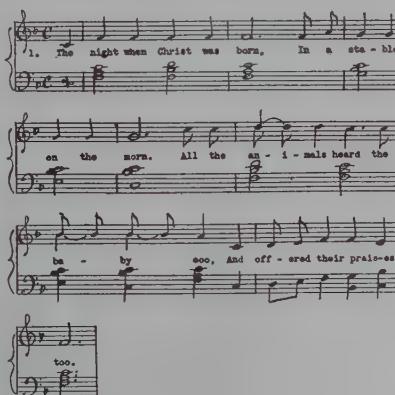
<sup>1</sup> Primary Music and Worship, Presbyterian Board of Christian Education, 1930.

## Primary Department

By Thelma E. Church\*

### The Animals' Christmas Carol

Words and Music by the Rev. William Grime



The night when Christ was born,  
In a stable on the morn,  
All the animals heard the baby coo,  
And offered their praises too.  
  
The rooster first did see  
Jesus on his mother's knee,  
So he raised his voice in cock-a-doodle-doo,  
And offered his praises too.  
  
The cow was next to find  
The dear babe was, oh, so kind,  
So she gave her loudest moo, moo, moo,  
And offered her praises too.  
  
The dove her love did send  
To this child, the children's friend,  
So she sang her sweetest coo, coo, coo,  
And offered her praises too.  
  
The lamb was last to come  
To the cradle of God's Son.  
So she baa, baa, baad the best she knew  
And offered her praises too.

the world so dearly that he gave up his only son." (Moffatt translation) Teach it to children.

STORY-TALK: (Leader)

### THANKING GOD FOR JESUS

"Because God did give us the wonderful gift of his son, this is our most beautiful birthday month." Suggest that birthday months are nice months, and that each has one of his own, but that this month belongs to all of us together, to all children everywhere. If someone wishes to, let him tell the story of the coming of Jesus. The leader might add: "The baby Jesus' mother must have been very lovely. She had always loved God. God told her beforehand in her heart that she would have this baby, and that she should call him 'Jesus'; so she did. It made her very happy, and she praised God when he told her. Joseph was Mary's husband, and he loved God too. He liked being the father of the family with Jesus in it. Mary and Joseph had to go to Bethlehem in

to have their names placed in the records. It was called 'taking the census.' While they were there the baby Jesus was born. They were in a cave-like stable, for you remember there was no room for them in the big lodging house.

"I am very sure that Mary said 'Thank you' in her heart because God chose her to be the mother of such a baby. I am sure Joseph said 'Thank you' in his heart because he could look after Mary, and have the baby Jesus for part of his family. I think even the sheep and cows and other animals that may have looked over at the baby must have loved him, and must have praised God, too, in their own way, for his wonderful gift. Don't you?"

"I know a little song about how they praised God. Would you like to hear it?" (Teach "The Animals' Christmas Carol,"<sup>2</sup> printed on this page.)

OFFERING: "With happiness in our hearts for God's wonderful gift, let us give our offering this morning." (Sing "Praise Him, Praise Him" during offering.)

OFFERING PRAYER: "We give you our praise with joyous hearts, our Father God, for giving all your children the wonderful gift of Jesus Christ. Amen."

LEADER:

Let us read what Dr. Luke says about Jesus' birth. (Luke 2:1-7)

QUIET PRAYER:

(Suggest that the children close their eyes and think for a minute about the baby Jesus; then that we all say "Thank you" to God in our hearts for sending Jesus to us, and that we can celebrate his birthday together. Give them time.) "While your eyes are closed we will think of Jesus again and listen to the music." (Have "Away in a Manger" played softly.)

BENEDICTION: John 3:16 (Moffatt translation, ending with the word "son.")

## December 9

THEME: *What Did They Bring?*

PRELUD: "Christmas Song" and "Away in a Manger" or "Silent Night"

CALL TO WORSHIP: John 3:16 (first part, Moffatt) Luke 2:14 (Have children join in these.)

HYMN: "Christmas Song"<sup>1</sup>

LEADER:

"Mary said 'Thank you' in her heart for the baby Jesus. Joseph said 'Thank you' in his heart. The animals must have said 'Thank you' in their own animal way. But some others said 'Thank you' by leaving their work and going, without waiting, to see the baby Jesus." (Ask who these were; ask if they would like to hear again how Dr. Luke tells about it in his part of our Bible. Read Luke 2:8-20. Some of the children might learn this during the month.) CONVERSATION:

*About shepherds:* what do shepherds do; what did certain ones do after the angels spoke to them; did they expect Jesus to come; might they have taken gifts (lamb, flowers, lunch for Mary and Joseph, blanket for the manger); what did they see in the sky; what did they probably do when they reached the manger (kneel)? When the word came to them did they say, "Oh! I guess

\* Assistant to the Minister, First Presbyterian Church, Warren, Ohio.

<sup>2</sup> By the Rev. William Grime. Published by The Department of Christian Education of the Diocese of Long Island, 1944. Used by permission.

I'll sleep a while," or "I'm too busy with my sheep," or "It's too far to walk"? (At the close of conversation children might add shepherds and sheep to the manger scene on the worship center.)

*About the Magi:* who they were; that they came a number of days or months later; how they happened to come; how they came; what they brought. Add these to manger scene. Read Matthew 2: 1-12. (Another part of the group might be learning this during the month.) Speak of the fact that we would not know about the birth of Jesus if it were not in our Bible; that we are glad men wrote the stories; and that all over the world people who love Christ and God are today celebrating Bible Sunday. "We are glad it comes in Jesus' birthday month."

*About the children present:* how can they bring gifts to Jesus for his birthday; what they can bring; do they have to wait for Christmas Day; what people might they make happy; (Make plans for gifts and/or a Christmas tree to be given later to some children that may be forgotten. The tree decorations should be brought the following Sunday.)

The important thing is, "give him my heart."

What can I give him, poor as I am?  
If I were a shepherd, I would bring a lamb,  
If I were a wise man, I would do my part—  
Yet what can I give him?  
Give my heart.

—CHRISTINA ROSETTI

OFFERING: Use again first part of John 3:16  
(Moffatt)

OFFERING PRAYER: "We give you the love of our hearts with our money this morning,

our loving Father." Amen.  
SONG: "Come Softly, Tread Gently;"<sup>8</sup> or "Away in a Manger"<sup>9</sup> or "The Animals' Christmas Carol."

BENEDICTION: "May the love of Jesus Christ, God's son, stay in our hearts as we leave our church school this morning. Amen."

### December 16

THEME: *All Children Give Their Love*

PRELUDER: "Joy to the World"

CALL TO WORSHIP: John 3:16; Luke 2:14; 2:10 ("behold, I bring")

HYMN: "Joy to the World" (first verse), "Christmas Song,"—or "Silent Night."

LEADER:

#### ANOTHER STORY ABOUT SANDRA

The air was cold and sharp and crinkled up Sandra's nose. Hard snow crunched under her feet. Her cheeks were like red apples. The bells in the big church were playing, "Silent night, holy night." Sandra could hear them plainly as she played in her yard. She shut her eyes there—in the snow and pretended. The music made her feel as though she could really see the big star, and the little manger bed with Jesus in it. She could see Mary and Joseph, and the shepherds, and even the animals chewing their hay. She almost thought she could hear camel bells softly coming, way off, as the wise kings brought their gifts.

But suddenly her nose felt cold and funny, and her toes were like chips of ice. The big chimes stopped playing, and her mother called her to come in.

After a hot supper and a warm bath Sandra talked to her mother about the nice

<sup>8</sup> In *Fifty Christmas Carols of all Nations*. Printed in the November 1941 International Journal.

things that day; then she talked with God about them, and thanked him. Soon she was curled down into a tight ball like a sleepy pussycat.

Morning came, and Sandra fairly flew down the stairs to the kitchen where her mother was making big brown pancakes.

"Mother, I dreamed the nicest dream; it was so nice I didn't even want to wake up. I dreamed I saw Mary and Joseph, just like in the pictures; and Jesus was there, all wrapped up, and on the hay. He was so sweet, Mummy! And the shepherds were there, and I saw a mother sheep and a baby one. One of the shepherds was holding the little lamb. And everybody looked so happy. When the baby woke up he looked *positively*—what is that word you use so often, Mummy—*joyous*; that's it."

"Then I saw some *more* people standing there, and who do you think it was? Gloria, and Johnny Yee, and others I never knew before. One was a boy with a brown face, and something high and white wrapped around his head" (Sandra's mother said he must have come from India.) "And there was a girl that looked a lot like Johnny Yee, but not quite." (And her mother said that girl must have come from Japan.) "And I must have been there," said Sandra, "because I *saw* it all. And Mummy, the nicest thing happened; the baby smiled at Johnny Yee as though he knew him. And he took hold of Gloria's finger, tight, the way babies do. And do you now what she said? She said, 'He looks just like my baby brother.' How could she think that, Mummy, when her skin is black? And anyway, I thought he looked just like pictures of *me* when I was a baby."

And Sandra's mother said, "You see, darling, Jesus is God's special gift to all children. Jesus loves them all so much and

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they all love him so much that they all feel he belongs to them and looks just like them. That's a very nice part of God's gift, and it's part of the spirit of Christmas."

Sandra wished so hard that she and all the other children of different colors had been at the manger together with the shepherds that—well, what do you think she did? She and her mother had a Christmas party, and Gloria came, and Johnny Yee came, and a new brown boy Sandra discovered in her school came, and other girls and boys, and they all sat around the manger that Sandra had under her Christmas tree. It was evening, and there were no lights except those on the tree, and it was all so beautiful. Mary and Joseph and the baby Jesus looked so real that Sandra rubbed her eyes. Sandra's mother read the story of the baby Jesus as Dr. Luke tells it, and then the children joined hands in a friendship circle, and they sang "Away in a Manger," and "Silent Night," and a little song about the animals that praised God for the Christ-child, and some other Christmas songs they knew. And they said "Thank you" to God for his wonderful gift. After that they had ice-cream and little cookies made like stars. And Sandra felt "positively joyous," she was so happy about it all.

(Add to manger scene children of different nations, "Rainbow Dolls," paper, to be colored and mounted, from Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City. Suggest possible Christmas party, sharing colored slides on the Nativity with some less privileged group, or some other group.)

OFFERING: "Accept our love with our gifts, our Father. Amen."

#### CLOSING POEM:

Everyone may love the Christ-child,  
All the children, dark and fair;  
Everyone may love the Christ-child  
God's gift to people everywhere.  
  
Everyone may love the Christ-child,  
Bring him gifts with greatest joy,  
Everyone shares in the Christ-child  
God's own perfect baby boy.

DECORATE CHRISTMAS TREE (perhaps by classes, while others sing.)

#### December 23

THEME: *Artists Give Joyously*

PRELUDE: "Come Softly, Tread Gently"<sup>1</sup> or "Silent Night"

CALL TO WORSHIP: Use first verse of "Come Softly, Tread Gently"<sup>1</sup> spoken in low, quiet voice.

#### QUIET PRAYER:

"Let us sit quietly for a minute, and think about Jesus, the baby, who grew to be a kind and joyous man. Let us say 'Thank you' to God for him, in our hearts. Thank you, God, that Christmas is such a beautiful giving time and sharing time. Thank you for sharing your son with us. May the children with whom we are sharing gifts love you more, too. Amen."

PLACE GIFTS UNDER TREE as "Come Softly" is played.

#### LEADER:

(1) "Everywhere there are people who love Jesus. For many, many years people of different countries have written songs about him, and have painted beautiful pictures trying to show what they think he and his mother were like. I'd like to show you some of them today."

"This might be done with mounted copies of Madonnas by the old masters and modern painters, by colored slides, or motion pictures. (See list in Primary Worship Pro-

grams, November 1943 *International Journal*. Added suggestion: "Christmas in Art and Song," colored slides; about 30 min., 3½" x 4", \$7.50, from Educational Film and Slide Library, Board of Christian Education, Evangelical and Reformed Church, 1505 Race St., Philadelphia 2, Pennsylvania.) A large, softly lighted Madonna picture might be used on the background of the worship center, above the manger scene, if the second suggestion for the day is followed.

(2) Groups of children might recite the Christmas stories from Matthew and Luke which they have learned during the month, using between these a group of Christmas songs. These children might dramatize, impromptu, with the help of teachers, the coming of the shepherds, and the coming of the Magi, using the creche arrangement as the center of the dramatization. Some of the children might be the animals, and sing "The Animals' Christmas Carol." They would enjoy it, and in their minds it would all fit in. The offering might be brought by the Magi as the little dramatization is done.

PLANS SHOULD BE MADE for taking the tree and gifts to those who are to receive them, if this has not already been done earlier.

CLOSING PRAYER AND BENEDICTION: (For all the children in the world, closing with the Lord's Prayer.)

POSTLUDE: "Christmas Song"<sup>1</sup>

#### December 30

THEME: *Keeping Christmas*

PRELUDE: "Christmas Song"<sup>1</sup> and "Praise

Him, Praise Him"

HYMN: "Praise Him, Praise Him"

WORSHIP VERSES: Same as for December 16. HYMN: Let children choose the ones they would like to sing.

#### LEADER:

Ask the children to share with you and the others the most beautiful thing that happened during this week. Discuss with them how Christmas can be "kept" for the whole year, instead of just one day, or one month, and what they can do about it. Try to bring out some practical suggestions of things that can be done in their own families and in their school, and in their church. Emphasize the joyousness of giving and loving Jesus in this way.

#### OFFERING:

"We give thee but thine own,  
whate'er the gift may be,  
All that we have is thine alone, a trust,  
O Lord, from thee. Amen."

FRIENDSHIP CIRCLE: The children might join hands in a circle, perhaps including the worship center as closing the circle (taking the Christ-child in). They might sing, "Praise Him," then pray in their hearts that God will help them to be Christmas givers all the year round.

CLOSING PRAYER (Leader): "Thank you God for hearing us when we talk to you; please help us not to forget your gift of Jesus, and to remember to love him, and to give good, kind gifts to those about us every day, as he did. For Jesus' sake, Amen."

## Junior Department

By Elsie B. Simmons\*

THEME FOR DECEMBER: *Because a Child Was Born*

#### To the Leader

Someone said once that Christmas is a halo. It gives new light and meaning to our humdrum, everyday activities. We all become young again as we catch anew the vision, the dream of a world that has heard and heeded the song of the angels, "Peace on earth goodwill among men." This will be the happiest Christmas for many families in several years and yet it will continue to be a sad Christmas for other thousands who are still homeless and separated from loved ones. Let us take time for ourselves and the children we teach to let some of the Christmas joy and beauty go deep into our hearts.

Bring the spirit of Christmas into your entire room. Christmas window transparencies can transform an otherwise drab room into one of color and light. Do you ever change your wall pictures? Put a madonna or other Christmas picture above or on either side of your worship center. Bowls of evergreen in window sills or on tables give a room a holiday atmosphere. Provide a few books of Christmas stories, customs, pictures that the children may take home for family enjoyment.

If the juniors join with other departments

for a Christmas service or dramatization, these suggestions may easily be combined and shortened for use on three Sundays instead of four.

If a class of juniors is studying carols of many lands or the story of Christmas in art the group might plan a department service and invite the rest of the school to enjoy it with them.

The slides referred to in these services are obtainable through the Religious Film Association at your denominational bookstore. The price is usually 50c per slide. They are worth the investment for use in future years. Some of the hymns and carols wanted were not included in *Hymns for Junior Worship*, so use of the words as a poem or sung by a soloist are suggested. Perhaps copies of your church hymnal with a wider range of Christmas hymns might be used in the department throughout the entire month. Juniors love to arrange their own creche. If you do not own one in the department, why not begin this year? Do as is recommended for families, buy one or two figures at a time. Let it become a part of the worship center for the month.

#### December 2

THEME: *The World Sings Carols*

WORSHIP CENTER SUGGESTIONS: Evergreen arranged on the table with a single tall white candle.

PRELUDE: "Pastoral Symphony" from *Messiah*, by Handel.

CANDLE LIGHTING CEREMONY: (to be spoken by leader as candle on worship center is lighted at beginning of service)

\* Executive Director of Education, Beneficent Church, Providence, Rhode Island.

A candle is a lovely thing  
To light for Him tonight:  
A slim, white candle, straight and tall,  
To make the darkness bright.

—GRACE NOLL CROWELL<sup>1</sup>

HYMN: "O Come, All Ye Faithful"

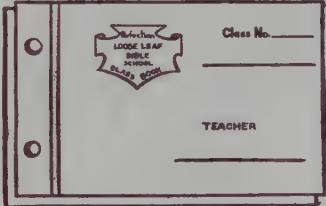
LEADER:

ADVENT

"Why do bells at Christmas ring?" We all know the answer. Christ was born in

<sup>1</sup> From "A Candle," in *Flame in the Wind*. Copyright Harper & Brothers. Used by permission.

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Bethlehem. A star shone; angels sang; wise men traveled a long and weary road to bring gifts that made Mary ponder what all this might mean. Since that time it is the Christmas story that hymn writers, artists, poets, and writers of stories have most loved to tell about. People all over the world have contributed to our joy at Christmas. The hymn we have just sung is a Roman Catholic hymn and is often sung in the old Latin language, beginning "Adeste Fidelis." The music was probably written by the organist in the Portuguese Chapel in London, many, many years ago. We do not know his name.

This is the first Sunday of Advent. Advent means "coming." It is the church name for the few weeks before Christmas when Jesus came as a babe to earth. For years and years the Hebrew people had looked for a king to come. Here are the words of an American hymn which tell how anxiously the people looked for him and how much they expected him to do.

(Have words of "Watchman, Tell Us of the Night" mimeographed and divide the group into "Watchmen" and "Travelers" to read it responsively. If it is in your hymn book, have it sung antiphonally.)

SCRIPTURE: Here is what some of the Hebrew prophets wrote about the coming of this long-awaited Messiah or King. (Read Isaiah 9:2a, 6; Isaiah 11:2; Psalm 72:17.)

LEADER: We have a guest with us today who is going to sing a French carol for us. It is called "Bring a Torch, Jeanette, Isabella." (In *Hymnal for Boys and Girls*, Appleton-Century, and books of carols.) (If it seems wise, the words might be mimeographed on the same sheet with "Watchman, Tell Us Of the Night," and the juniors invited to join with the soloist on the second and third stanzas.)

SOLO: "Bring a Torch, Jeanette, Isabella" LEADER: Here is a carol of the Russian children. It thinks of Christmas in that cold and snowy country instead of in warm and sunny Bethlehem.

### CAROL OF THE RUSSIAN CHILDREN

Snow-bound mountains,  
Snow-bound valleys,  
Snow-bound plateaus, clad in white,  
Fur-robed moujiks, fur-robed nobles,  
Fur-robed children, see the light.

Shaggy pony, shaggy oxen,  
Gentle shepherds wait the light;  
Little Jesu, little mother,  
Good St. Joseph, come this night.  
Light! Light! Light!

—HARVEY GAUL<sup>2</sup>

LEADER: As our prayer hymn we will sing the best-loved Christmas hymn which comes from Germany. It was written more than one hundred years ago.

HYMN: "Silent Night! Holy Night!"

PRAYER: (by leader)

O God, Father of us all, we thank thee for the joyousness of Christmas; we thank thee for the long-awaited hope of those Hebrew people for someone to show them God's way of love. We thank thee that thou didst send that leader, born a tiny babe, to grow to boyhood and then manhood. We thank thee for the beautiful stories and songs that have been told and sung of that first Christmas night—of a shining star, the angels' song. Help us to show our thankfulness in kind and friendly ways among our friends. Amen.

OFFERTORY SERVICE: (Perhaps the offerings for the entire month might go toward some

special Christmas project.) HYMN: An old English carol, "The First Noel"

### CLOSING THOUGHT:

Peace on earth was the song above,  
Peace on earth is the song of love,  
Men of good will sing the Christmas song,  
Day after day, all the year long,  
Singing from thy heart straight into mine,  
Winging from my heart straight into thine;  
Bidding us all to love one another,  
Binding the world into sister and brother.

—GERTRUDE M. SHELDON<sup>3</sup>

## December 9

THEME: *The Story Told in Pictures*

WORSHIP CENTER SUGGESTIONS: Have a screen set up as background ready for projection of pictures in the first part of the service. Evergreen as before and the creche figures on a table nearby. Ahead of time, arrange with four or five juniors to be ready to take turns in placing creche figures when you ask them to in the service. The single white candle used previously, unlighted.

CALL TO WORSHIP: "Let us now go even into Bethlehem, and see this thing which is come to pass."

HYMN: "O Little Town of Bethlehem"

PICTURE INTERPRETATION: Lerolle, *Arrival of the Shepherds* (Cc 189) (See "To the Leader" above.)

Read Luke 2:7-16. We are standing, with these shepherds, in breathless wonder as we see Mary and Joseph and the baby about whom the angels sang. The light of early morning or the glow from a brightly lighted inn yard shines into the far end of this old stable to make a circle of light around them. What a stable it is! See the great logs which support the ceiling, the hay mows on either side, the feed bin and watering trough. And the shepherds, still amazed at the song they heard on the hillside, pause. This is holy ground. They will not go nearer. One leans forward, hand upraised; another kneels in worship; the boy behind the others, like all young people, desires to see. He stands on tiptoe to look over the old man's shoulder. And look at Mary and Joseph. Joseph glances up at the shepherds as they come in but Mary sees only the baby in her arms. She is happy as every mother is happy with her new son.

HYMN: "Away in a Manger" (sung from memory if possible)

PICTURE INTERPRETATION: Ferruzzi, *Madonna of the Streets* (Cc 718)

Read Luke 2:19. This lovely madonna helps us think of the love of mothers all over the world. Sometimes it has been called the international madonna for the mother is from one of those countries where the people have dark hair and dark skin. Perhaps she is from Greece or Italy, Spain or Portugal. Perhaps from Mexico or a country of South America. But the child is fair with flaxen hair and rosy cheeks. His eyes are closed but we know they are blue. He is a little child of Norway, Denmark, England, Germany or the United States. The dreamy, far-away look in Mary's eyes tells us that she is "pondering things in her heart," while the child sleeps. And we know that, like Mary, all mothers dream and hope great things for their sons and pray that they may grow in wisdom and in stature and in favor with God and man.

HYMN: "Silent Night, Holy Night" (one stanza, sung from memory)

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**STORY OF THE FIRST CRECHE:** (Found in *International Journal*, November 1944, page 21)

**LEADER:**

Like Francis, people still set up figures of Mary and Joseph, the shepherds, wise men, at Christmas time. We have our creche figures here ready to arrange this morning. As we sing carols and hymns some of you are going to come forward one at a time and place our figures on the worship center table for our creche. (Have the hymns arranged ahead of time with pianist. Do not hurry the children. Arrange to have those taking part where they can easily come forward. Let the children have some freedom in placing the figures.)

**CANDLELIGHT CEREMONY:** (same as for first service)

**TWO JUNIOR READERS:**

1. It isn't far to Bethlehem town!  
It's anywhere that Christ comes down  
And finds in people's friendly face  
A welcome and abiding place.  
The road to Bethlehem runs right through  
The homes of folks like me and you.

—MADELINE S. MILLER<sup>4</sup>

2. If I had been a shepherd boy,  
Out on the hills that Christmas night,  
And heard the angel's song of joy  
And seen the heavens flaming white,  
I think I never could forget;  
I know I'd be remembering yet!  
I could not be a shepherd boy,  
For that was long and long ago;  
But still the angels' chant of joy  
Comes echoing across the snow,  
And I can listen if I will  
And hear their holy anthems still.

—NANCY BYRD TURNER<sup>5</sup>

**PRAYER:** (by leader)

**OFFERTORY SERVICE**

**HYMN:** "It Came Upon the Midnight Clear"

**CLOSING THOUGHT:** (same as for preceding Sunday)

**December 16**

**THEME:** *Christmas Sharing*

**WORSHIP CENTER SUGGESTIONS:** Creche as arranged last Sunday.

**CANDLELIGHT CEREMONY:** (same as for first Sunday)

**INVOCATION:** (by leader)

Our Father, we thank thee for the Christmas time with its joy and happiness. We thank thee for Jesus and the beautiful stories of that first Christmas night. Help us to find joy in Christmas sharing and giving as well as in Christmas getting.

**HYMN:** "It Came Upon the Midnight Clear"

**POEM:**

**His BIRTHDAY**

When Jesus lived in Galilee . . .  
He never saw a Christmas tree—  
He never saw the colored sheen  
Of tiny lights in evergreen;  
He never saw the wreaths of holly,  
The packages, so gay and jolly;  
He just went on from day to day,  
And loved and helped in his own way,  
So long ago in Galilee,  
When Jesus walked beside the sea.

I think he would have liked to know  
That we would keep his birthday so—  
With fun and jollity and cheer,  
With lights a-shining soft and clear;  
With friendly greetings cross the miles,  
With love, and kindness, and smiles,  
With secrets and surprises gay,  
And joyous carols all the day.

I think he would have liked to know  
That we would keep his birthday so.

—FLORENCE TAYLOR<sup>6</sup>

**LEADER:**

Christmas customs from so many countries! The Christmas tree comes from Germany; the Christmas greeting card from England. Every country has its own Santa Claus story. In Holland he is called St. Nicholas; in England, Father Christmas; in Germany, Kris Kringle; in Russia it is a woman instead of a man. Her name is Babushka. Children in Italy receive presents on January 6 and their Santa Claus is a woman known as Befana. The Wise Men of old brought gifts. Today we give gifts to those we love. Many of us play Santa Claus, giving gifts to some child or group who do not have as much money or as many friends as perhaps we have. Somehow the Spirit of Christmas, the spirit of secrecy and excitement, of loving and giving, makes people happier, more unselfish, more kindly.

**STORY:** "The Candle in the Forest." Found in *The Holly Hedge* by Temple Bailey. The book is now out of print but obtainable in most libraries. Sign up for it early. The story will have to be cut considerably but the delightful tale is worth the effort. If you cannot get this, substitute a Christmas story of present-day sharing.)

**PRAYER:** (by leader)

**OFFERTORY SERVICE**

**CLOSING THOUGHT:** (as on preceding Sundays)

**December 23**

**THEME:** *Christmas Joy*

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**CANDLELIGHTING CEREMONY:** (same as for first Sunday)

**CAROL SERVICE:** (Sing the favorites, letting the children choose some of them.)

**LEADER:** Let's listen again to the story of that first Christmas so long ago.

**SCRIPTURE:** Luke 2:1, 4-20; Matthew 2:1-11. (It would be effective to have three teachers give these passages from memory.)

**POEM:** "Wind Through the Olive Trees" (Have copies prepared so that children may have a copy. Ask them to join on the last line of each stanza, "Long, long ago." If the verses could be sung by one of the teachers it would be very effective. It may be found in *Christmas Carols to Play and Sing* arranged by Bernard Wagness and published by Harold Flammer for 50c. It is also found in many other collections of Christmas poems.)

**CONVERSATION:** About Christmas Joys

**A CHRISTMAS CAROL**

Everywhere, everywhere, Christmas tonight!  
Christmas in lands of the fir tree and pine,  
Christmas in lands of the palm tree and vine;  
Christmas where snow peaks stand solemn  
and white,

Christmas where cornfields lie sunny and  
bright;

Everywhere, everywhere, Christmas tonight!

Christmas where children are hopeful and  
gay,  
Christmas where old men are patient and  
gray;

Christmas where peace, like a dove in its  
flight,

Broods o'er brave men in the thick of the  
fight;

Everywhere, everywhere, Christmas tonight!

—PHILLIPS BROOKS<sup>7</sup>

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Christmas all over the world! Let's name some of the Christmas joys. Who will be first? (Lead children to think of customs of other countries as well as gifts and the tree. Remember the great joy this year in families where fathers or older brothers will be back for the first time in several years. Include the joy of new opportunity in working for peace on earth, good will to men.) We have enjoyed Christmas beauty this month, in music, carols, pictures, stories, poems. Perhaps we would like to enjoy some of these again this Christmas Sunday. We have time for two. Which would you like to see or hear again? (Be prepared to meet requests.)

#### OFFERTORY SERVICE

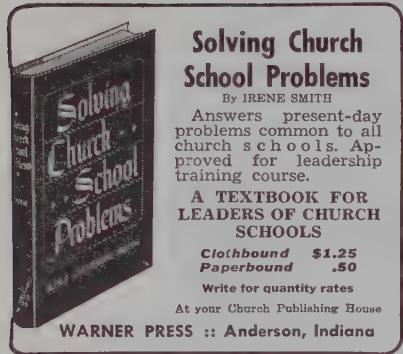
CAROL: (The children's favorite)

#### CLOSING THOUGHT:

##### WHAT IS CHRISTMAS?

Christmas is a time of happiness,

<sup>7</sup> From *Christmas Songs and Easter Carols*. Copyright E. P. Dutton & Co., Inc. Used by permission.



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Of loving and giving and sharing.  
Christmas is a time of singing and  
Of bright holly berries, candles  
And brightly dressed Christmas trees,  
Christmas is a time  
Of laughter and fun.

But most of all  
Christmas is a time of remembering;  
Of remembering Jesus  
And how he worked along with God.  
A time of remembering of how we too  
Can work together  
To make others happy.  
For Christmas is not just one day,  
It is every day,  
For every day there is work to do  
And someone to make happy.

—ELLEN E. FRASER<sup>8</sup>

#### December 30

##### THEME: Keeping Christmas

##### CANDELIGHTING CEREMONY:

The beauty of a candle touches me  
It is so softly gay  
So steadfast and so  
Careless of itself  
Giving itself away.

—Author and source unknown

CAROL: "I Heard the Bells on Christmas Day" (Omit stanzas 3 and 4 if your hymnal has all five)

##### LEADER:

Christmas is over. Just one more day and we will begin a new year. We will write 1946 instead of 1945. But is Christmas over? The carol we have just sung tells of the bells of Christian churches all over the

<sup>8</sup> Used by permission of author.

world ringing their story of "peace on earth, good will to men." At New Year's time we think of bells too, and we have a hymn which will help us think of how we can keep the Christmas joy all through the year.

##### HYMN: "Ring Out, Wild Bells"

(Before singing it discuss some of the words. What do we mean when we sing in the third stanza about "false pride in place and blood"? (People who think wealth or high position or education or white skin makes them better.) What does "civic slander and the spite" mean? (People who run our government should not be selfish.) Who is a "valiant man"? (One who is brave to do good things even when others laugh at him.) What do we mean by "darkness of the land"? Surely we don't mean night time. (No, the selfish things that make our country not so happy a place for some people.)

LEADER: And so we can keep Christmas bells and Christmas joy ringing and singing all through the year. Wherever there is love and kindly, helpful thoughts and deeds, there is the spirit of Christmas. Listen again to the poem we heard last Sunday:

POEM: "What Is Christmas?"

PRAYER HYMN: "O Little Town of Bethlehem" (Read fourth stanza in unison)

PRAYER (by leader)

RESPONSE: "Lord I Want to be Like Jesus" or, if familiar, the chorus of hymn, "Thou Didst Leave Thy Throne"

##### OFFERTORY SERVICE

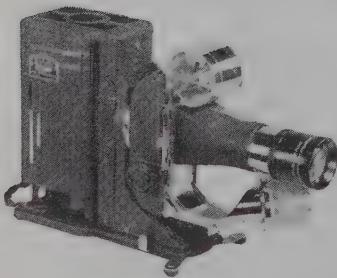
CLOSING THOUGHT: First stanza of "As With Gladness Men of Old" spoken by leader.

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# Intermediate Department

By Charlotte C. Jones\*

THEME FOR DECEMBER: *The Coming of the King* (Advent and Christmas)

## For the Leader

From Thanksgiving on seems like a sufficiently long period of time for all necessary preparations for Christmas, both at home and in the church school. And yet, year after year, that time slips by so quickly that we are often caught short at the last minute and wish we had another week or two in which to deal more adequately with the theme and its activities.

Half the secret of success lies in planning everything well in advance, and then in dividing the time so that trivialities do not overbalance the more important features. List everything that needs to be done, make a time schedule, and then stick to it, unless improvements suggest themselves. Read and collect all the stories, songs, and other special features you wish to use, and then map them out, climactically, so that each has just its most appropriate niche in the entire scheme. In that way the worship in your department this year should be more joyful and meaningful than ever before, putting special meaning into and also picking up the high points of other projects carried on during this happiest of seasons.

## Worship Centers

Start this week to erect a manger scene. If you can find, or have some of the boys and girls construct with you, a foundation for this (using part of a corrugated or painted box with open front). Cover it with evergreen boughs, so that the scene represents the outside of a stable or cave, with an open door inviting entrance. But have no figures as yet around the straw-filled manger, except the few animals whose natural home it is. Next week add the shepherds with their lambs and the holy family; then children for the third Sunday; Wise Men on the fourth; and figures representing different nations for the last Sunday in December. Candles may be placed at either side of the scene, with a red electric bulb concealed inside the creche ready to illumine it after the babe has been cradled in the hay.

(Note starred portions of programs, indicating parts to be planned for or assigned to pupils in advance.)

## December 2

THEME: *Room for the Christ-Child*

PRELUDIUM: "O Come, O Come, Emmanuel!"

\*SCRIPTURE AND HYMN:

*Solo Voice:* (Concealed at one side, chants first stanza of prelude hymn to music played softly.)

*Speaking Choir:* (From opposite side, chants chorus in harmony. Choir and solo readers may now appear, draped in prophetic garb, if you have a costume chest in your church.)

*Leader:* (Reads Isaiah 9:2)

*Choir:* (Isaiah 9:3,4, divided among several voices, as if talking together.)

\* Worker with intermediates, wife of pastor of Central Church, Worcester, Mass. Contributing Editor, *Children's Religion*, Pilgrim Press.

*Leader:* (Isaiah 9:5, spoken with impressiveness as if with prophetic inspiration.)  
*Choir:* (Isaiah 9:6; make very climactic.)  
*Solo Voice:* (Isaiah 9:7)  
*Choir:* (Micah 4:2)  
*Solo Voice:* (Micah 4:3)  
*Another Voice:* (Micah 4:4)  
*Choir:* (Micah 4:5)  
*Duet:* "O Come, Emmanuel," stanzas 2 and 3, all singing chorus  
*Leader:* (Isaiah 11:9)

HYMN: "Watchman, Tell Us of the Night" (Use antiphonally, the girls addressing the Watchman and the boys singing to the Traveler. Or two solo voices may do this if desired.)

PRAYER: By leader, asking for forgiveness for past mistakes, and resolving to live anew according to the laws of God, that there may be lasting peace and good will among the peoples of the earth.

## INTRODUCING THE THEME:

PREPARING FOR CHRISTMAS (St. NICHOLAS)

Peace and good will among all the peoples of the earth! What a Golden Age that would be! And yet, we know that peace and good will can never really rise again in the world as a whole until they come first of all into the hearts of every man and woman, every boy and girl upon the earth. Then will the suspicion and hatred, left from the war clouds, roll away, and the black night of terror shall break into the dawn of hope, as the sun shines through once more, and day really comes.

May that be true this year! This is the first Sunday in Advent. Do you know what Advent means? It is from a Latin word meaning a *coming*, and refers to the coming of Christ. Wise leaders in the Christian Church of long ago set apart the early weeks of December, in order that people might prepare their hearts for Christmas. As Lent goes before Easter and helps us to prepare for it, so Advent comes before Christmas. In fact, in the Russian Church they speak of this season as *Lent*.

One of their favorite saints is Nicholas. Nicholas lived at Patara, around the year three hundred. As the story of Jesus spread throughout Asia Minor, his father and mother became Christian, and his uncle a bishop in the early church. Now Nicholas was a handsome, lovable lad, afraid of nothing. He liked everybody, but there were some things that made him very angry. One of these was to see a big bully being cruel to animals or treating children badly; another was to think about poor people suffering. He gave away a great deal of his money to the poor, because he had heard that Jesus helped them especially. Since he had taken the Master as his pattern in life, Nicholas made up his mind that he wanted to serve others.

Instead of learning a trade, he decided to go into the church where he could help people all the time, and minister to the needs of those in trouble, as did his good uncle, the bishop. In fact, whenever his uncle went away, Nicholas would take his place and carry on his work of helping the poor and needy. So it is not strange that there are a great many stories about "good Saint Nicholas," as he was later called. Since he did many of his good deeds in secret, in order not to embarrass those who needed his help, we have the legend finally growing up about St. Nicholas leaving presents at night when all were asleep. Whenever gifts were discovered at one's door in the morning, it was whispered about, "The good St. Nicholas has been there."

Thus his name very naturally came to be connected with Christmas when people gave each other surprises, and the good Russian folk prepared for this coming of St. Nicholas any time after his special day, which is December 5th. One never knew just when he would come after that, they claimed; it was best to be ready for the visit well in advance. Housewives were sure to have their homes well tidied up, with the copper pans all shining brightly, and the big kettle full of tasty cabbage soup, simmering over the fire.

Others declared that the Christ-Child himself would come, and be the guest at some home worthy of special honor, and so they tried their best to deserve such a visit. There are many stories about this great expectation, but always the Christ came to a humble house where unselfish hearts welcomed him. He came usually in the form of some needy person, thus proving without a doubt that his hosts really had captured the true spirit of Christmas and were worthy of entertaining the heavenly King himself.

So let us think, well in advance during this Advent season of preparation, how we, too, can best make room for the coming of the Christ-Child. As you plan for your own special guests, leave room for the unseen guest at your fireside, whose presence alone can bring real love and joy to your home. Better still, take the idea of the old legends, and bring Christmas to some needy person who would otherwise have none, remembering the words of Jesus, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

\*OFFERING: (For some special Christmas project in the community, as a party for boys and girls belonging to another racial group or class.)

HYMN: "Joy to the World" (stanzas 2 and 3)

BENEDICTION: And now may grace, mercy, and peace, from the God of peace, the fount of mercy, and the source of grace, be with us all, during this Advent season. Amen.

## December 9

THEME: *Gifts for the Christ-Child*

PRELUDIUM: "The Winter Night Was Dark and Still"

\*HYMN:

After the Prelude is played through, four robed singers, two on each side of the creche, light four candles, as they sing stanza 1 of "The Winter Night," each singing a phrase as one on the opposite side lights a candle. The rest of the choir sings stanza 2, two boys sing stanza 3, and two girls stanza 4, as a duet.

PRAYER: (Of thanks for the Christmas season, asking for the right spirit in planning our celebration and gifts, and not forgetting to save much of our time for entertaining the Christ-Child in the form of some one who especially needs cheer this year.)

\*CHRISTMAS SONGS AND SCRIPTURE:

"Hark the Herald Angels Sing" (stanzas 1 and 2, duet by girls)

"It Came Upon the Midnight Clear" (1 and 4, boys' quartette)

"O Little Town of Bethlehem" (1 and original 4th stanza below, girls' duet)

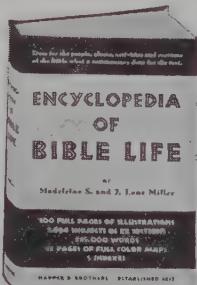
Where children pure and happy,  
Pray to the Blessed Child:  
Where misery cries out to Thee,  
Son of the mother mild;  
Where charity stands watching

\* To be planned for or assigned in advance.

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And faith holds wide the door—  
The dark night wakes, the glory breaks,  
And Christmas comes once more.

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Luke 2:8-16 (read from memory)

"There's a Song in the Air" (1 and 3; solo on first half of each)

TALK:

### CHRISTMAS CUSTOMS

In spite of war and strife and the scars they leave, there are Christians everywhere today, in all nations, and different peoples will be celebrating this year, according to their own special customs, planning gifts for the Christ-Child among old and young alike.

\* (Have several boys and girls tell of these customs, mentioning ways of distributing gifts, as the Italian "Urn of Fate," and the Spanish custom of breaking a large paper sack or gifts hung overhead; where we got our ideas for hanging up stockings, or placing gifts on a tree; the Dutch habit of putting wooden shoes outside the door with straw for the horse of St. Nicholas to be exchanged for presents, and similar customs. Include also the story of St. Francis making the first creche<sup>2</sup> for teaching his people the story of the nativity, and how this spread to France and Spain. Then report on the project for entertaining, or sharing Christmas gifts with some other group.)

OFFERING: (For such a project; it is brought to the creche.)

RESPONSE: (Use refrain from "Angels from the Realms of Glory")

\*BENEDICTION: (Written especially for this season by one of the classes)

### December 16

THEME: *Hearts for the Christ-Child*

PRELUDE: "Come Unto Him," from Handel's *Messiah*

CALL TO WORSHIP: "Come and worship, come and worship, worship Christ, the new-born king."

HYMN: "Angels from the Realms of Glory"

\*SCRIPTURE: An Old Testament sage said, "Keep thy heart with all diligence, for out of it are the issues of life." A wise man writes, in our New Testament—(Read 1 Corinthians 13: 1-7, 13.)

\*POEM: "What shall I give him," by Christina Rossetti. (See Primary Department above.)

PRAYER: (For the desire to put our best thoughts and the love of our hearts into our gifts this year, which are to be made unselfishly, without thought of return or recognition, as in the spirit of Jesus.)

\*STORY:

### THE CHRISTMAS BANQUET

(Retell Hawthorne's story of the eccentric old gentleman who left in his will a fund for a Christmas banquet each year to be given to ten of the most miserable people in the town, chosen by two stewards. A cypress wreath over the table was for the most miserable of these ten. There was a poet from the almshouse, a melancholy idiot who wandered the streets, a woman whose beauty had been spoiled by an accident to one eye, etc. But then came a young, good-looking, apparently prosperous man and everyone whispered, "Why is he here?" The foolish man went over and touched him, then drew back, muttering,

<sup>1</sup> In the *New Hymnal for American Youth*, Appleton Century Co.

<sup>2</sup> See story "The First Creche" in November 1944 *International Journal*, page 21.

"Cold!" He seemed not to be affected by stories of the others' miseries.

The following year came new creatures, but the same young man. So for many years until half a century had passed. The young man was now old, white as marble, yet still untroubled by the woes of his fellows. At the last banquet a very miserable company gathered,—an orator with lost voice, office-seekers not elected and in need of food, a sick seamstress, even a homeless dog with his tail between his legs.

(At the end of table sat the now withered old man, wrapped in furs but colder than ever. He was asked how to do away with sorrow, from his long experience with the woes of mankind. His answer was, "I know no sorrow but my own," and when asked what that was, replied, "You would not understand it, but it is a kind of chilliness as if my heart were mere vapor; thus, seeming to possess all, I really have nothing, not even joy or sorrow as others do—only this cold heart which even now seems to be growing colder still."

(At these words, the cypress wreath for the most miserable fell down, and when the others looked away from it to the old man again they could no longer see him. Even his shadow on the wall had disappeared! So it was whispered abroad that this man who had grown from youth to age with a cold heart, was the most miserable person in the whole world.)

\*SOLO: "Thou Didst Leave Thy Throne" (stanza 1)

OFFERING: (as before)

HYMN: "Christians, Lo, the Star Appeareth"

\*BENEDICTION: (Use another written especially by a class)

### December 23

THEME: *To Bethlehem*

PRELUDE: "The Kings of the East Are Riding"

LEADER: Refrain of hymn, "We Three Kings"

HYMN: "The Kings of the East"

SCRIPTURE: Matthew 2:1-12

\*TRIO: "Through the Dark the Dreamers Came"

PRAYER: (Use selection number 463, in Devotional Poetry and Prose, *The New Hymnal for American Youth*, through the words, "peace in the hearts of men.")

\*STORY OR DRAMATIZATION:

### TO BETHLEHEM

(Outline of imagined events on the first Christmas Eve. Develop into dramatization or story.)

Introduction:

Dark night, band of weary pilgrims grope along on way to Bethlehem to be taxed by Romans. Some hungry, cold; all heartsick. Join in wayfaring chant, drearily, "The way is long and dark, our hearts grow faint, our feet stumble, yet ever on we must go through the night."

Events:

Shepherd runs down from hillside, calls to two others:

"Look, a light! It is a star!"

"A strange star it is; it glows more brightly than most. It must be an omen!"

"Such a star meant the birth of a king. Perhaps it hails the coming of the Messiah. It must be that God has heard our prayers and is sending at last the long-promised savior."

Pilgrims, passing out of sight: "God would not need us!"

Other shepherds, hurrying in: "Where would the king be born? Did not the prophets used to say it was to be here, in our own country, even the town of Bethlehem?"

"They did indeed. Let us go and see for ourselves if such be the case." (Hurry off, except Jeshua who goes back to find lost lamb, and lad who keeps fire burning.)

Roman soldiers pass with Jewish prisoner who complains he has no money for the tax. Shepherd boy wonders how long his people will have to suffer and if strange star really is a sign of hope. Group of children pass and ask traveling priests way to Bethlehem: "We would see the king!" "The king, what king?" "Three strangers told us of an infant king; see, his star is shining in the sky." "It is but idle talk; you'd best be home at nightfall!" Really disturbed, priests decide to hurry on and arrive first, but miss the way in their haste; while children, meeting friendly shepherds, find manger.

Returning priests, grumbling they have seen no star nor king, pass by half-dead victim of a band of robbers without helping him. Roman soldiers also drag prisoner back, reeling from blows of the extortioners but talking about a strange song of peace and good will heard at Bethlehem. Soldiers mock: "What song? We heard no song!" "Ah, but you were inside the inn, feasting; it was only on the hillside, in the cold starlit silence that the song was heard." Soldiers decide he is raving and leave him to die by road. Shepherds and children come back, talking about the wonderful sight they have seen. Finding the beaten men, they bring fresh water and bind up their wounds, saying they must show good will as the song said. Jeshua, also, now back with his lost lamb, tells how he saw the light and heard the song. He sings it again, with the children and shepherds; while the pilgrims, returning, stop to listen and join in, more and more happily.

#### Conclusion:

Thus the coming of the Christ brought light to a dark world, but only those saw the light and heard the song who were worthy, and listened to God's voice speaking in their hearts.

**OFFERING:** (For some special cause, as war victims)

**HYMN:** "As with Gladness"

**\*BENEDICTION:** (Written by a pupil or group on the theme of real joy with us at Christmas time)

#### December 30

**THEME:** *Light for the World*

**PRELUDIUM:** "From the Eastern Mountains"

**LEADER:** (Repeats chorus of hymn, of which all then sing stanzas 1 and 2)

**SCRIPTURE:** The prophet of old said: (read Isaiah 9:2) while Jesus tells us: (read John 12:46). Again, he reminds us: (read Matthew 5:14a, 16). If we are indeed part of the light of the world and would let our light shine, we have caught the true

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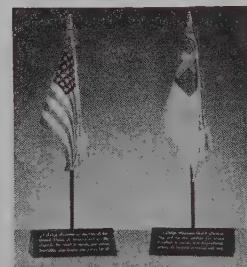


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meaning of Christmas. (Sing stanza 3 of the hymn; read John 1:4, 5, 9-12; 12:36a; sing stanza 4.)

PRAYER: (For all nations)

STORY:

#### AN INDIAN MESSIAH

(Tell the legend of Going-to-the-Sun Mountain, in Glacier National Park, Montana. At the end of Lake St. Mary, there rises a high peak, sacred to the Blackfeet tribe. They say that once the Great Spirit looked down upon the earth and saw what a hard time his children were having. So he decided to send down his son to help them; to show them how to plant their corn in order to raise better crops, how to build their homes more snugly against the winter's cold, but especially how to live together in peace and therefore become happier by helping each other rather than by warring together.

(For a long while he stayed with them, and then the time came at last for him to return once more to his father. He climbed the great peak of the mountain, on his way to the sun; for his father was the sun-god,

whom the Indians of the west worship because he makes their corn grow. If you look high up on the jagged face of the tallest slope, you can see the profile of a man, outlined in the snow against the black rock. And this, say the Indians, is the son of the Great Spirit returning to his father. That is why they call this the Going-to-the-Sun Mountain.

(It is interesting to know that this mountain is not only in a national park, but also an international one, because it is also a part of Canada's national park, and they have joined theirs with ours, in order that tourists may pass freely from one side to the other and enjoy it all alike.)

OFFERING: (For friends in other lands)

HYMN: "Hail to the Lord's Anointed"

BENEDICTION: (Use the ancient Hebrew one, responsively)

"The Lord bless thee, and keep thee;  
The Lord make his face to shine upon thee,  
and be gracious unto thee;  
The Lord lift up the light of his counte-  
nance upon thee  
And give thee peace." Amen.

as he denounces the love of ease and luxury corrupting the soul of Israel.

READER: Amos 6:1-6.

SPECIAL VOCAL MUSIC: "Turn Back, O Man, Forswear Thy Foolish Ways."

LEADER: Let us hear also the voice of Micah as he joins in the condemnation of Israel's injustices.

READER: Micah 3:9-12.

LEADER: Let us again hear the voice of Micah as he describes the spirit in which men must come to worship God.

READER: Micah 6:6-8.

LEADER: Let us hear also the voice of a modern prophet, calling us to commit our lives to God's ministry of justice and brotherhood.

READER: Stanzas 1 and 2 of "The Voice of God Is Calling" by John Haynes Holmes. (The words of this poem are used for a familiar hymn in several of the newer hymnals.)

LEADER: In the spirit of prayer, let us answer this call.

READER: Stanzas 3 and 4 of "The Voice of God Is Calling."

CLOSING HYMN: "Hail the Glorious Golden City."

## December 9

THEME: Voices That Would Not Be Stilled (Amos and Jeremiah)

PRELUDIUM: "That Cause Can Neither Be Lost Nor Stayed"

SENTENCE OF WORSHIP: Jeremiah 10:6, 10a

HYMN: "O Where Are Kings and Empires Now?"

PRAYER: Eternal God, whose word of truth has been spoken by prophets, recorded by scribes, translated into the tongues of the nations by scholars, and transmitted to us by heroes and martyrs: May our gratitude to them and to thee find expression in a like devotion to the Holy Bible, that we may read its pages with diligence and practice its teachings in love; through Jesus Christ our Lord. Amen.

LEADER:

VOICES FOR GOD (UNIVERSAL BIBLE SUNDAY) The message of the prophets was not always popular. Often the authorities tried to put a stop to their preaching. Sometimes they even persecuted these men who spoke for God. But these voices of integrity would not be stilled. They continued to speak the divine truth. And when the prophets were denied freedom of speech they put their teachings into writing. These have come down to us as important parts of our Scriptures.

On this day which is widely observed as Universal Bible Sunday, it is appropriate to think of Amos and Jeremiah, voices that would not be stilled. For they symbolize that human loyalty to the Word of God which has made possible the preservation of the Scriptures to our time.

READER 1:

When Amos spoke his message of denunciation to Israel, Amaziah the priest tried to get him out of the way. "Go back to your own country," he said. Let us listen to the story from the Book of Amos.

Read Amos 7:10-15.

The voice of Amos was not welcome as he brought the message from God. But after his rejection by the leaders of Israel, he wrote out the words which he had spoken. So to our day, as well as to his own, speaks this voice that would not be stilled.

## Senior and Young People's Departments

By Ronald E. Osborn\*

THEME FOR DECEMBER: *Voices for God* (The prophets as a guide to worship)

### For the Leader

The classics of Christian devotion are serving as the basis for this series of worship programs. The purpose is to acquaint young people with these noblest expressions of the moods of the spirit in our heritage and to stimulate the same sort of experience as evoked these great passages.

For several months the devotional books of the Bible are being used. The series began in October with four programs on the Psalms, under the title, *Praise God*. The November programs, *The Wisdom of God*, were based on the other poetic books of the Old Testament. The theme for December, *Voices for God*, introduces a consideration of the prophets.

The prophetic books are not primarily materials of devotion. One usually thinks of the literature of the spirit as calm and meditative. But the prophets often spoke in the white heat of indignation and sometimes at the risk of their lives. Moreover, many of their oracles condemned the worship of their day, seeking to jar the people out of their complacency with evil and their reliance upon ceremony. There is a vast difference between the Psalms and the writings of the prophets. The Psalms were created as materials for worship. The prophecies were uttered by fearless preachers, deeply stirred by the sins and the hypocrisies of their contemporaries.

Yet the prophets were men of God. His

word often came to them as they were in the quiet of meditation and prayer. And the integrity of spirit for which they called is essential to true worship. Moreover, they gave expression to religious truths which were new to Israel, being used by God to make a great contribution to our heritage of faith. Finally, the language of the prophets is truly poetic. For all these reasons their words have a rightful and a high place in the literature of Christian devotion.

### December 2

THEME: *Voices of Integrity* (Amos and Micah)

PRELUDE: "We Would Be Building"

CALL TO WORSHIP: Amos 5:8

HYMN: "Come Forth, Ye Men of Every Race and Nation!"

PRAYER: O God of the all-seeing eye, a humble and a contrite heart thou wilt not despise; so strengthen our devotion to righteousness and justice, that we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.

LEADER:

Anyone who would know the message of the Bible for our day must give attention to the prophets. These heroic preachers declared the highest truths to be found in the Old Testament. They frequently criticized the worship of their day, not because it was worship but because it was insincere and attempted to substitute for righteousness. As we listen to these ancient voices for God we learn that the art of devotion can never take the place of right living. The only worship acceptable to God must issue from a heart of sincerity.

Two of the earlier prophets in particular spoke with voices of integrity. They were Amos and Micah, heralds of righteousness and justice and critics of the worship which had substituted elaborate ceremony for devotion to the will of God.

Let us hear the voice of Amos as he condemns the worship of unjust men, calling for righteousness rather than ceremony.

READER: Amos 5:11-15, 21-24.

LEADER: Let us again hear the voice of Amos

\*Editor, Young People's Publications, Department of Church School Literature, Christian Board of Publication, St. Louis 8, Missouri.



#### READER 2:

Some years after Amos, the prophet Jeremiah preached in Jerusalem. His words of condemnation were so unpopular that he was forbidden to preach in public. Then he dictated his message to Baruch his secretary and sent him to read them in the temple. When that was done, the princes took the scroll away from Baruch and carried it to the king.

Read Jeremiah 36:20-24, 27, 28, 32.

So once again, by the heroic action of men in danger of their life, the word of God, our Scripture, was preserved.

#### LEADER:

The courage of these voices that would not be stilled has been matched by men of God in later ages, through whose heroism our Bible has come to us. In the second century B. C., the Jews were forbidden by the king of Syria to possess copies of the Scriptures. But their loyalty to the Word of God was greater than their love for life. By their gallant stand against tyranny, they preserved for us the sacred writings.

In later generations Christians died to make the Bible available to us and to all men everywhere. In the sixteenth century, William Tyndale made the first translation of the Scriptures to be printed in English. Because of opposition he had to do most of his work in Europe and he was finally imprisoned and executed. Since that time many missionaries have braved death among primitive peoples to learn their languages and translate the Bible for them. Today the Word of God may be read in more than one thousand tongues.

On this Universal Bible Sunday we remember with pride Amos and Jeremiah and the other brave men of God who first gave us our Scriptures and those other heroes of the faith who have handed it down to us.

Let us pray.

**PRAYER IN MUSIC** (To be sung as a solo, duet, trio, or quartet): "Lord of Hosts, Whose Purpose, Never Swerving"

**CLOSING HYMN:** "Life of Ages, Richly Poured."

**December 16**

**THEME:** *The Pleading Voice* (Hosea)

**PRELUDIUM:** "Lord of All Being, Throned Afar"

**CALL TO WORSHIP:** Hosea 6:la, 3

**HYMN:** "Love Divine, All Love Excelling"

**PRAYER:** O God, who ever seekest us in love and drawest us to thyself if we will but

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|---|----------|
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| Additional hospital expenses for major operation—up to..... | 25.00   |

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### THEY FOUND THE CHURCH THERE

by HENRY P. VAN DUSEN

"A magnificent book. Primarily it tells of the influence of the work of Christian missionaries on our war with Japan. It is a fascinating history."—The Chronicle; Fourth Printing. \$1.75.

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CHARLES SCRIBNER'S SONS  
New York, New York

come: Forgive us for hardness of heart and stubbornness of spirit, that we may yield ourselves gladly to thy love that will not let us go; through Jesus Christ our Lord. Amen.

LEADER:

The prophets were preachers of righteousness. Under the inspiration of God they spoke out against the moral depravity, the loose living, and the injustices of Israel. Especially did they condemn the false priests who kept up the ceremonies of religion but practiced wickedness and encouraged the people in their evil ways.

In words like those of Amos and Micah the prophet Hosea cried out against Israel and her priests.

READER: Hosea 4:1-10

LEADER:

But Hosea differed from the other prophets of denunciation and doom. He was not satisfied to decry and condemn. His was a pleading voice, for he believed in a God of love. When his faithless wife left home to live with other men and when at last she was offered for sale as a slave in the marketplace, Hosea bought her and took her back to his house. This action the prophet used as a dramatic sermon on God's love for Israel.

READER: Hosea 3:1-5

LEADER:

Again Hosea compared the love of God for Israel to that of a father for an unworthy son. The pleading voice of this prophet of love calls us to return to a loving and forgiving God.

READER: Hosea 11:1-4, 8-11

PRAYER HYMN: "O Love That Wilt Not Let Me Go"



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## December 23

THEME: *A Voice of Hope* (Isaiah)

PRELUD: "Angels We Have Heard on High"  
CALL TO WORSHIP:

O ye, beneath life's crushing load,  
Whose forms are bending low,  
Who toil along the climbing way  
With painful steps and slow,  
Look now! for glad and golden hours  
Come swiftly on the wing:  
O rest beside the weary road,  
And hear the angels sing!

HYMN: "Watchman, Tell Us of the Night"  
PRAYER: Our God and Father, who never  
leavest thy people without hope, but  
changest our despair into joy: We thank  
thee for the glad coming of our Savior in  
a day of sadness, that he might answer  
the deepest desires of mankind by leading  
us to thee. Amen.

LEADER:

The great prophets ever spoke with a  
voice of hope. They looked forward to a  
time of peace and righteousness when a  
great king sent by God would lead the  
people in his ways. In time the name Messiah  
(God's Anointed) was given to this  
longed-for leader. When Jesus came, he accepted  
this title of Messiah, or Christ.

So Christians through the centuries have  
treasured the prophecies of the Messiah. As  
we think of them this Christmas season, and  
of their fulfillment in Jesus, we can see  
depths of beauty and meaning in them  
which were not at all apparent to those who  
first heard them uttered.

Our Christmas worship today takes its  
direction from the Messianic prophecies of  
Isaiah, the young priest of Jerusalem who  
became a prophet and a voice of hope.

*Note: If possible, have the numbers of the  
hymns and of the stanzas to be sung as  
responses written on the blackboard or on  
a mimeographed program. If not, announce  
the hymn before the Scripture is  
read to which it is the response.*

READER: Isaiah 2:2-4

RESPONSE: "It Came upon the Midnight  
Clear," stanza 4

READER: Isaiah 9:1-7

RESPONSE: "O Come, O Come, Emmanuel";  
or "O Little Town of Bethlehem," stanzas  
3 and 4

READER: Isaiah 11:1-10

RESPONSE: "Lo, How a Rose E'er Blooming"  
(this may be sung as a solo)

READER: Isaiah 32:1-4

RESPONSE: "Joy to the World! The Lord Is  
Come," stanzas 1 and 4

READER: Isaiah 33:17-22

RESPONSE: "There's a Song in the Air!" all  
stanzas

CLOSING PRAYER:

May the Light that shone in radiance from  
the manger-cradle of our Lord,  
That streamed across the plains of Beth-  
lehem as angels sang of "peace on earth,"  
That formed itself into a star to guide the  
feet of wise men to the place where Jesus  
lay,  
Illumine our minds and warm our hearts  
with glory and joy. Amen.

## December 30

THEME: *A Voice That Jesus Heard* (Isaiah)

PRELUD: "There Is a Green Hill Far Away"  
CALL TO WORSHIP: Isaiah 40:28-31

HYMN: "When I Survey the Wondrous  
Cross"

PRAYER: O God of Suffering Love, who hast

revealed thyself to us supremely in thy  
Servant Jesus Christ: may we love as he  
loved and serve as he served and give as  
he gave, that thy Kingdom may come on  
earth as it is in heaven; in his name. Amen.

LEADER:

### A VOICE THAT JESUS HEARD

Most Christians who know the Bible agree  
that in the last half of the Book of Isaiah  
the Old Testament reaches its loftiest  
heights. Here are recorded the inspired  
words of the greatest of the prophets. His  
was a voice that Jesus heard. Again and  
again in the teachings of our Lord sound  
echoes of this prophet's thoughts.

The supreme idea of this prophet he set  
forth in a series of "Servant Songs." In  
these songs he celebrated the future coming  
of a Servant of God who by meekness rather  
than by pride and by suffering rather than  
by conquest would fulfill the divine purpose.  
A careful study of the thought of Jesus re-  
veals that his mind was steeped in the  
prophet's thinking about the Suffering Serv-  
ant. No Christian can read these passages  
in Isaiah without seeing more clearly the  
meaning of the life and the suffering and  
death of our Lord.

Let us think reverently on the message of  
the Servant Songs. The lone voice of the  
Reader represents God himself. The speak-  
ing chorus represents the voices of mankind  
which has caused the Servant to suffer but

realizes that in that suffering he has wrought  
redemption for those who will receive it.

READER: Isaiah 42:1-7

(Pause)

Isaiah 49:6-10

(Pause)

Isaiah 52:13-15

SPEAKING CHORUS: Isaiah 53:1-11a (ending  
with the words, "shall be satisfied")

READER: Isaiah 53:11b, 12

CLOSING PRAYER: "O Sacred Head, Now  
Wounded" (to be sung either as a special  
number, or as a prayer hymn by the  
entire group)

### PRAYERS OF THE FREE SPIRIT

Compiled by Stephen Hole Fritchman

Illustration by Rockwell Kent

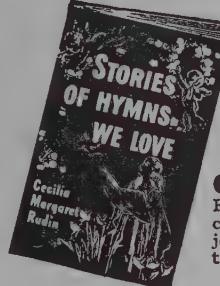
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# New Books

## Teacher Education in Service

By Charles E. Prall and C. Leslie Cushman. Washington, American Council on Education, 1944. 503 p. \$3.00.

The Commission on Teacher Education was established by the American Council on Education in 1938. Supported by a liberal grant from the General Education Board it undertook to enlist the participation of many kinds of educational institutions in an attack upon the urgent problems of teacher education. This book is one of the several important publications of the Commission reporting the study.

A group of twenty collegiate institutions engaged in teacher education and twenty-six public school systems undertook a prolonged cooperative study of teacher education in service. A highly competent commission staff guided the various projects in which a variety of problems were engaged in differing situations, always with the greater capacity of teacher to teach as the primary aim.

A unique planning conference held at Bennington College in the summer of 1939 initiated the project. This conference has become a sort of landmark among conferences of its kind. The workshops which have proved so significant in teacher education during the past few years were also a significant part of the study and were stimulated by it.

The way in which this Cooperative study of teacher education was carried on served to highlight the great productivity of the group work method when it is properly used. Large numbers of persons worked in groups upon a wide range of problems which seemed important to the local group. Groups of twenty-five or more tended to break into smaller groups. Attempts to select the problems or "challenges" from outside the actual situation or to impose them from above, generally failed. Groups were held together for continuing effort by a number of important considerations, among which were: immediate interest in the problem under consideration, the promise of understanding and skills which could be put to work at once in the individual's daily task, the service motive, good personal relationships, and the hope of a novel solution to the problem being considered. Good central planning and the leadership of central administrators seemed to play only minor rolls in keeping groups at their work. The most productive groups were not necessarily those with the "best" leadership, as we have been accustomed to rate leadership.

The book reports in detail only a few of the many projects which were carried on. The reporting is selected to show a variety of problem-situations in which teachers were led to improvement. We are given a good look at the study group approach, the workshop, the work of school policies councils, curriculum building projects, personnel studies, and creative approaches to community problems.

Perhaps the most significant aspect of the work of the Commission is the way in which it demonstrated the significance of full teacher participation in the administration of schools. Our schools have sought to teach

democracy; they have often been far from democratic in supervision and administration. If the study tells us anything, it is that teachers grow best on the job when they are full partners in administration and that democracy can be achieved in the classroom only when it is first achieved among the teaching force.

The Commission has drawn from this study important conclusions which have meaning for religious educators. We shall try to summarize some of them.

1. The most successful activities in in-service training were in response to relatively specific needs which the teachers themselves recognized as affecting their work. Group activity is the most productive method of meeting felt needs and finding solutions. All persons who are concerned in the problem-situation should be involved in working out the solutions; solutions worked out at the top and handed down not only are not readily accepted but they often stultify growth or create adverse reactions.

2. It proved best in most cases to focus on the job to be done and not on the person. Personal adjustment problems, for the most part, are best solved as a person is helped to meet his responsibilities in relation to a total situation and in cooperative effort with the other persons involved. When persons were helped in a cooperative effort to understand better and to do better their own tasks and to work out with others the best ways of serving the common good, they made most progress in personal adjustment and the most rapid self-improvement.

3. Continued growth in service occurs when persons are led cooperatively to tackle jobs which seem to them to be their own. They must feel that the activity is likely to enable them to make a positive contribution, both in the performance of their own tasks and to the common good. They want to see a reasonable chance of change and significant outcomes.

4. Productive group activity in in-service training demands a high flexibility in group structure, individual choice, and methods of work, and skillful evaluation as work goes forward, to prevent unfruitful effort and blind alleys. Converting thought into appropriate action is difficult, but without it there can be little growth. Perhaps one of the most frustrating factors in much so-called popular education is the way in which constant stimulus is given in thought and feeling without opportunity for outlet in action. The satisfactions of achievement are essential to healthful growth.

5. The Study not only shows the value of full participation on the part of all who are concerned in a problem but it demonstrates the importance of having all persons work together as friends and equals. There needs to be a "functional leadership" on the basis of what each has to contribute, but no dominance because of age, training, administrative position, or other differences.

This is an important book for study by all church leaders who are concerned with the growth of persons on the job. The church has a marvelous opportunity to train people for service, to achieve a truly demo-

cratic fellowship and to foster the continued growth of all persons within the fellowship through a constructive group approach to the manifold problems of Christian living in home and community. There are examples in our churches of adult education of the kind reported in this book but the instances are pitifully few in the light of our problems and of our great potential.

H. J. S.

## Pathfinders of the World Missionary Crusade

By Sherwood Eddy. Nashville, Abingdon-Cokesbury Press, 1945. 319 p. \$2.75.

Not many people could have written this book. Only one who has known intimately many of the leaders of the missionary movement would have the necessary wealth of personal associations. Sherwood Eddy has it. Fifty years of intimate association with the foreign mission movement have left a rich deposit of experience and memory.

After accounts of the early, more familiar leaders (Carey, Judson, and Morrison) Sherwood Eddy sketches the portraits of many of the founders of the modern Student Missionary Movement. Then a group of leaders in India pass before us; Bishop Thoburn, Charlie Andrews, and Bishop Azariah are perhaps the most familiar names. He then shifts to China. Here are missionaries so widely different in temperament and work as Hudson Taylor, Fletcher Brockman, and Jimmie Yen. In Africa there are short accounts of three leaders. A chapter on World Statesmen and Evangelists brings the absorbing collection to a close, with descriptions of the works of Robert Speer, Stanley Jones, J. H. Oldham, William Paton, and John R. Mott.

The book will be interesting and useful for almost everybody. But it will be invaluable for leaders in missionary education, for those who are working in courses in world brotherhood, for young people's leaders, for . . . , but why go on? As I said, the book will be interesting and useful for almost everybody.

G. E. K.

## War, Peace, and Nonresistance

By Guy F. Hershberger. Scottsdale, Pennsylvania, Herald Press, 1944. 415 p. \$2.50.

This is an extensive doctrinal and historical treatise on nonresistance in Christian faith from Biblical times to the present. While written at the request of the Peace Committee of the Mennonite Church, and devoting five chapters to the historical development of nonresistance as a way of life espoused by the Mennonites, there are several chapters which treat the general problems of war, nonresistance, and the state. The first three chapters deal with war in human history, peace and war in the Old Testament, and nonresistance in the New Testament. The last four chapters deal with biblical nonresistance and modern pacifism, industrial conflict, and the service of nonresistance to society. An extended appendix gives significant scriptural quotations and interpretations, and official statements of positions held by the Mennonite General Conference.

The book, admittedly written to achieve a clearer presentation of biblical teachings on war and peace, and "to deepen the convictions and fortify the living of Christians already committed to nonresistance," brings together much valuable material for anyone interested. In these times such a book makes one reflect and respect this group of consecrated people who have been willing to assume so much to maintain their "brotherhood of peace."

J. B. K.

### A Workable Plan of Evangelism

By Dawson C. Bryan. Nashville, Abingdon-Cokesbury Press, 1945. 160 p. \$1.50.

This is a clear and convincing presentation of the program of lay evangelism through

visitation. The author draws upon his highly successful experience in bringing some 1900 members into his own church in Houston, Texas, in seven years. He has also led in programs of visitation evangelism in numerous other churches of various types. Consequently the methods here set forth have been widely tested and demonstrated.

The first part of the book presents the general plan, including ways of building prospect lists, securing and training the visitors, and assimilating new members. The second part consists in the main of the four "lessons" or periods of intensive instruction given the visitors during the visitation program. The laboratory approach is used, each evening consisting in part of instruction and in part of actual practice in visitation.

The four themes of the book are: "Secur-

## ALL GOD'S CHILDREN

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Dutton & Company, Inc., 1945. 316 p. \$2.75.

The Armenians have always had a warm place in the hearts of western Christians for the religious roots of both go back to the same soil. This book brings those much persecuted people alive in the person and exploits of one of them—a boy who, after a series of adventures and wanderings, arrives in America where his new life begins. The tale and the style are worthy of each other.

P. R. H.

#### Church, College, and Nation

By G. R. Elliott. Louisville, The Cloister Press, 1945. 162 p. \$2.00.

The author has taught English literature for a long time in various colleges, but has been as well a careful student of religion and of Christian theology. He has related both these fields to modern student life. He finds a deep need in church, in colleges, and in society for a new group of Christian ethics

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#### Additional Books Received

AN OUTLINE OF MISSIONS. By John Aberly. Philadelphia, Muhlenberg Press, 1945. 306 p. \$3.50. This book presents a general survey of the missionary enterprise by periods and then deals with the various mission fields. The final chapter on the methods, outcomes and special projects gives a helpful summary of the movement.

THE ELEVEN RELIGIONS. By Selwyn Gurney Champion. New York, E. P. Dutton and Company, Inc., 1945. 340 p. \$3.75. The eleven surviving major religions of the world are here handled, first by introduction by a scholar in that particular field, and then by quotations from the sacred writings of that religion. The quotations are listed in index form.

\* HELPING TEACHERS UNDERSTAND CHILDREN. By the Staff of the Division on Child Development and Teacher Personnel. Washington, American Council on Education, 1945. 468 p. \$3.50.

\* PSYCHOLOGY OF RELIGION. By Paul E. Johnson. New York, Abingdon-Cokesbury Press, 1945. 288 p. \$2.00.

THE SUPREME POSSESSION. By G. Ray Jordan. New York, Nashville, Abingdon-Cokesbury Press, 1945. 187 p. \$1.50. At least one telling illustration, such as an anecdote or quotation, on about every page. It shows what an effective preacher the author is. The supreme possession is to follow Paul in being possessed by Christ.

STUDENT PERSONNEL WORK IN THE POST-WAR COLLEGE. By Willard W. Blaesser, etc. Washington, American Council on Education, 1945. 95 p. \$7.75.

\* WE SHALL RE-BUILD. The Work of the Iona Community on Mainland and on Island. Philadelphia, Kirkridge, 808 Witherspoon Building, 1945. 140 p. \$60.

\*To be reviewed.

# What's Happening

## Mary Foster Bryner, Children's Leader, Dies

CHICAGO, Ill. MRS. MARY FOSTER BRYNER, a long time leader in children's work, died at Peoria, Illinois on September 19 at the age of eighty-six.

Mrs. Bryner was appointed Superintendent of the Children's Division of the International Sunday School Association in 1908, succeeding Mrs. Barnes, and moved the headquarters to the Chicago Office. She served in this office until 1916.

A long period of service in conventions began in 1895 when she presented a topic at a state Sunday School Convention in Elgin, Illinois, and followed this with appearances at various county conventions. In 1898 she attended the third World's Sunday School Convention in London, where she explained the work done in the Chicago Primary Teacher's Union. During the next twenty-six years she attended six other World's Conventions and nine International Sunday School Conventions.

In 1897-98 she was associate field worker for the Congregational Sunday School and Publishing Society in Ohio, Indiana and Illinois. In 1899, at the request of Mr. Jacobs, she began general field work for the International Sunday School Association. She worked in every one of the United States.

Beginning in 1902 her outlines of suggestions for Sunday school teachers of children were published weekly for twenty-two years, without missing an issue, in the *Sunday School Times*. She was also a leader in the promotion of graded lessons for children, presenting them in the various conventions and meetings which she attended.

Mary Foster was born in Peoria and graduated from the high school there in 1876. She taught six years in higher elementary grades. Her first Sunday school teaching was in the Plymouth Mission Congregational School as superintendent of the Primary Department. In 1884 she married John Bryner and in 1888 the two moved to Chicago. She soon became the superintendent of the Union Park Congregational Church. She became an active member of the Chicago Primary Teachers' Union of Sunday School Leaders.

For eleven years, beginning in 1914, she was camp mother at the girls' camp at Conference Point, Lake Geneva, directed by the International Sunday School Association and later by the International Council of Religious Education.

Even after her resignation from the "International" Staff and return to her Peoria home, Mrs. Bryner responded to numerous requests for service. She maintained her active interest in children and their training until the time of her death. The Children's Work Advisory Section of the International Council planned to honor her at its meeting in 1945, which was called off because of the travel ban. Mrs. Bryner was one of the leading pioneers in establishing children's work as an outstanding and progressive part of the religious education movement.

## The Champaign Trial Debates Legality Of Weekday Religious Education

By Erwin L. Shaver

CHICAGO, Ill. In the Champaign County Court House at Urbana, Illinois, on the site where "Abe" Lincoln debated Stephen A. Douglas, another contest which may prove to be of unusual importance was held the week of September 10-14. It was a trial to decide the legality or illegality of weekday religious education in cooperation with the public schools as conducted in the city of Champaign. Mrs. Vashti McCollum, a professed Rationalist and Atheist, in a twenty-two page writ of mandamus complained that the program caused embarrassment and ridicule to her ten year old son, James Terry McCollum, and asked that the school board discontinue the classes in public school buildings on the grounds of alleged infringement of religious freedom and the expenditure of public funds for sectarian teaching.

The suit of the complainant was in the hands of Attorney Landon L. Chapman, whose services were furnished by the Chicago Action Council and the Civil Liberties Union, who are determined to make this a test case. The defendant, the School Board of District No. 71 of Champaign, was represented by Attorney John L. Franklin of Champaign and also by two members of the Eckert-Peterson law firm of Chicago, Owen Rall and "Abe" Peterson. The services of the latter were made possible by the backing of the Illinois Church Council and the Chicago Church Federation. Judge Frank B. Leonard of Champaign asked two other judges to sit with him—Judge Martin E. Morthland of Decatur and Judge Grover Watson of Farmer City.

The complaints made by the "relator" were answered by the defendant's lawyers in their arguments relative to three main issues: (1) whether the program as carried on is within the power of the school board; (2) whether it infringes the Federal and State Constitutional provisions for freedom of religion; and (3) whether it violates the Illinois constitution and statutes forbidding the use of public funds for sectarian purposes. It seemed to the public mind that

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THIS PASTOR has his club of five subscriptions come to his home. When they arrive he gives the day religiously to reading the issue through and studying what it means for his church. He has copies for himself so he can clip the material in the worship services for his "sermonic" file (a hint for all our many thousands of minister subscribers). Then he marks the articles that certain teachers and others will find most useful before passing them on. And he passes them along personally.

this was a contest of Christianity vs. Atheism. This was both because of the extended paragraphs of the mandamus petition related to this point and the equally extended attention to religious beliefs and unbeliefs given by the relator's attorney in his examination of witnesses. This mistaken emphasis proved so unsatisfactory as the trial developed, that the complainant's attorney was forced to redirect his tactics to the real issues.

The testimony of the many and varied witnesses was interesting throughout. On the stand, were the officers and teachers of the public school system and the weekday religious education system; ministers of all shades of belief from those strongly conservative to the humanistic liberal, Lutheran, Catholic, Jewish, and Protestants in general; three or more less atheistic—Mrs. McCollum, who wasn't quite sure, her father, Arthur Cromwell, who was very sure, and her ten year old son, Terry, who thought he was an atheist but wanted to investigate the religious beliefs of others; and more than a dozen "bobby-soxers" who had not enrolled in the religious education classes. Every witness who was in a place of direct observance of the religious education program, except the McCollum family, testified that there was no evidence of embarrassment or ridicule.

While these witnesses testified that there were three separate religious teaching programs, it was brought out clearly that the privilege is available to all groups alike, and the total program is undeniably non-sectarian. Other evidences of the spirit of friendly cooperation between school and church are the facts that the Jehovah Witnesses have used the public school system's swimming pool for baptisms and the Roman Catholics use its manual training facilities.

An analysis of the testimony given leads to these conclusions: (1) Champaign is a cooperative and tolerant community in general and particularly in its public school life. (2) Its program of weekday religious education was carefully made and punctiliously carried out. (3) Embarrassment, if any, to the complainant's child was not due to his own or his mother's atheism but to his being an admittedly "problem child." (4) There was no direct, although possibly "incidental" expenditure of public funds for religious education.

The decision in the trial is expected about December 1. While it is a case of far-reaching implications for some eighty weekday religious education programs in Illinois and some 1850 throughout forty-six states, the testimony was confined to the local situation and its issues. It began as something of a curious spectacle but ended as a serious business—which it is for the millions of religiously minded Americans hoping and praying for a decision favorable to this widely successful program of spiritual nurture.

# Councils in Action

TROY, Ohio. The churches of Troy, Ohio, have organized a Troy Council of Churches. They have called Miss BLANCHE CARRIER to be executive secretary, mental hygienist, and counselor. Miss Carrier will devote two-thirds of her time to the work of the Council and the other third to a teaching and counseling program in the public schools. Miss Carrier will serve as guidance counselor in addition to supervising weekday religious education and teaching a high school class in religion and also one in preparation for family and home life.

SACRAMENTO, Calif. The Sacramento Council of Churches has called REV. SIMON ADELBERT PADDOCK to serve as ad interim secretary. DR. ALFRED TONNESS, former executive, has become the secretary of the San Diego Council of Churches.

WASHINGTON, D. C. The Washington Federation of Churches sponsored its first Visual Education Workshop on September 10-12. The meetings were held at the American University. Approximately 350 individuals enrolled from the various churches of Washington and vicinity. Dr. Mary Leigh Palmer conducted a general seminar on "The Use of Visual Materials in the Church." Specialized seminars on the use of visual aids with the various age groups were conducted by Dr. Palmer, Rev. Donald L. Leonard, Rev. J. A. Pfeiffer, and Rev. Charles H. Frick. Arrangements for the school were carried through by Mrs. Josephine H. Kyles, the associate director of religious education of the Washington Federation of Churches.

ROMEO, Mich. REV. OSCAR P. BOLLMAN, who was called to the position of director of weekday religious education for the Northern California Council of Churches, has decided not to accept the appointment and is remaining in the Presbyterian Church at Romeo, Michigan.

BOSTON, Mass. Miss ELIZABETH HARRIS, formerly Director of Weekday Church Schools in Honolulu, Hawaii, and recently an instructor at the Presbyterian College of Christian Education in Chicago, has been called to the position of Supervisor of the Boston Weekday Church Schools. She began her work September first. She will be associated with REV. DANIEL W. STAFFELD, Director of Weekday Church Schools for the Massachusetts Council of Churches and the Boston Area Council of Churches.

SOUTH BEND, Ind. The Council of United Churches of St. Joseph County, South Bend, Indiana, has employed Mrs. JOSEPH R. SHAFER as director of religious education. She will administer the classes in religious instruction in thirteen schools in the city and county. Mrs. Shafer has been active as a public school teacher in the South Bend system, and taught in the schools in the county. She took her academic work at Ball State Teachers' College, Indiana University, and Columbia University. Mrs. Shafer has been identified with the work of the children's division of the Council for a

number of years, as well as carrying on children's work in her own church and in summer vacation church school projects. She succeeds MRS. DORIS HAYES STEINBERGER.

DAYTON, Ohio. REV. C. WILLARD FETTER resigned as Director of War Services for the Church Federation of Dayton and Montgomery County to accept the pastorate of the First United Brethren Church of Akron, Ohio. REV. WILLIAM RICKEL, a graduate of Harvard and Rochester Divinity School, will succeed Mr. Fetter.

Miss IRVA JANE SAMPSON, a graduate of

Miami University, has become youth director of the Church Federation. Miss Sampson has had two years' teaching experience in the public schools of Dayton, three years as a teacher of English in the Marsh Foundation at Van Wert, Ohio, and as a volunteer advisor to high school groups.

TULSA, Okla. The Tulsa Council of Churches, in cooperation with the University of Tulsa, held its annual conference for ministers early in October. The principal leaders were Dr. Marshall Steel, pastor of the Highland Park Methodist Church of Dallas, Texas, Rev. J. Clyde Wheeler, pastor of the Crown Heights Christian Church, Oklahoma City, and Dr. Alice Sowers, Director of the Family Life Institute of the University of

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Oklahoma. Prof. R. Grady Snuggs, Head of the Department of Religion at the University of Tulsa, was chairman of the joint arrangements committee, working closely with Rev. J. T. Morrow, Executive Secretary of the Council.

WASHINGTON, D. C. A plan for encouraging juvenile offenders to attend Sunday school and church through "adoption" of the children by church members for one day a week, is being studied by the Washington Federation of Churches, in conjunction with several American Legions and Veterans of Foreign Wars Posts here.

The plan, as outlined by Bernard Johnson, Negro patrolman attached to the metropolitan police department's new Juvenile Bureau, calls for close coordination between officials of the police bureau, church people and other interested social groups.

WICHITA, Kan. Rev. Sam Hedrick, President of the Kansas Council of Churches and Christian Education, announces the employment of REV. MILTON R. VOGEL of State College, Pennsylvania, as the new Executive Secretary of the Council. Mr. Vogel expects to begin his work from a new office at 633 Kansas Avenue, Topeka, about October 15, 1945. The Rev. Mr. Vogel comes from the pastorate of the St. John's Evangelical Church, State College, Pennsylvania. He has also been active as a member of the staff of the Centre County Sunday School Association as county director of visual aids, and young people's superintendent, and has done work for the Pennsylvania State Sunday School Association.

Mr. Vogel has his B. D. Degree from Evangelical Theological Seminary, Naper-ville, Illinois and the S. T. M. degree from Boston University School of Theology, 1939.

The Kansas Council has been without an executive secretary since the resignation of Rev. J. R. WONDER to enter the Army Chaplaincy in 1943. In the interim the executives of the state denominational organizations have been acting as a committee on field service, and Mrs. J. R. Wonder has served as office secretary. The state denominational executives will serve on the State Council staff, and a greatly extended service is anticipated.

### Stassen Speaks on Radio

Commander Harold E. Stassen, President of the International Council of Religious Education, made his first radio broadcast upon his return from Japan on Thursday, October 11, 1:30 to 1:45 P.M., E.S.T. Commander Stassen highlighted spiritual values on the theme "Character for a Free World." He was introduced by Dr. Roy G. Ross, General Secretary of the Council.

### Council Annual Meeting to Be Held in Columbus

CHICAGO, Ill. Plans are going forward for the annual meeting of the International Council of Religious Education in Columbus, Ohio, February 10-16, 1946. The meetings of the Advisory Sections will be on the 11th, 12th and 13th. The quadrennial emphases will be launched at this time. In 1945 the meeting had to be called off because of the ban on travel.

## Walter M. Howlett Heads Weekday Work

NEW YORK, N. Y. DR. WALTER M. HOWLETT, executive director of the Division of Christian Education of the Protestant Council of the City of New York, resigned on September first. He has accepted the position of executive director of the Greater New York Coordinating Committee on Released Time, which relates the work of Catholics, Jews and Protestants in the city.

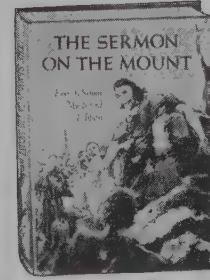
Before the recent formation of the Protestant Council, Dr. Howlett had served for twenty-six years as the general secretary of the Metropolitan Association of Daily Vacation Bible Schools and the executive of the Department of Christian Education for the Greater New York Federation of Churches. On September 13th a luncheon attended by over one hundred of Dr. Howlett's closer friends and associates was tendered to Dr. and Mrs. Howlett at the Parkside Hotel. The speakers lauded the significant accomplishments of Dr. Howlett in leading the Protestant Christian education forces into ever widening fields of endeavor. It was pointed out that more than a million children had been taught, through the years, in the classes formed in vacation and weekday schools under his leadership, and that over a million and a half dollars had been channeled into this field through his efforts. At the close of the session Mr. William G. Creamer, a leading layman, presented Dr. Howlett with a substantially large victory bond in recognition of his twenty-six years of faithful and efficient service to the children of the Metropolitan Area. The speakers at the conference included Cleveland E. Dodge, Honorable Charles H. Tuttle, Harry W. Eberlin, and Dr. Earle F. Adams.

The new Coordinating Committee on Released Time, to which Dr. Howlett has gone, represents the first time in New York or, it is believed, in any other community, when such a program has been jointly financed by the three faiths and a secretary employed to coordinate a city-wide religious education program. Dr. Howlett pioneered in this field for many years, acting as the volunteer secretary of the committee. The work of the common approach to the public school authorities, the enrolling of unreached children of all faiths, and the mutual development of promotion had become so central and important in the total religious education task that it was felt necessary by the committee to secure a full-time executive. Associated with Dr. Howlett in the new office will be a trained survey and enrollment director and an office secretary. A budget of \$15,000 for office and \$10,000 for reaching unreached children has already been subscribed by representatives of the three faiths.



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**Bethlehem**

*(Continued from page 18)*

The choir is seated at the close of the hymn.

**SOLO:** (By MARY) "Sleep, My Little Jesus"

After the choir is seated, MARY sings this lullaby to the baby in the manger, remaining seated while she sings.

**NARRATOR:** (Reads) Luke 2:8-20

**CHOIR:** (Standing) "It Came Upon the Midnight Clear," verses 1, 3, and 4.

During the singing of this hymn the Two MEN SHEPHERDS and the LITTLE BOY SHEPHERD come down the center aisle and onto the stage by steps at center front. The FIRST SHEPHERD drapes a shawl of soft, white wool over the foot end of the manger and then kneels on one knee. The SECOND SHEPHERD places a white lamb in front of the manger and kneels besides the First, down stage. Both partially face the manger. The LITTLE SHEPHERD stands uncertainly back of them until his father, the Second Shepherd, motions him to come and kneel also. After a moment they all rise from their knees and the Little Shepherd takes the red rose which

he has brought to MARY. She accepts it with a smile and, putting an arm around him, she helps him to stand on tiptoe and look into the manger. He then returns to his father's side, at the left of the stage. Once or twice after that he may look up at his father, or even whisper to him, or smile at Mary. He displays a little boy's interest in the happenings that follow.

**NARRATOR:** (Reads) Matthew 2:1-11

**TRIO:** "We Three Kings of Orient Are"

The WISE MEN come down the center aisle, single file, singing the first verse. They take their places at the right of the stage and as each sings his solo verse he steps slightly forward. As the other two sing the chorus he kneels and presents his gift before the manger. They do not kneel in the simple fashion of the shepherds but as those who are used to seeing obeisance done before kings: they kneel on both knees, bowing low with their hands before them until their foreheads touch the floor—or in some similar manner. All sing the last verse together in their first position on the stage, being careful not to stand between Mary and the audience.

**NARRATOR:** It matters not how rich the gift we bring to Him; except we offer here our hearts, our gift indeed is poor. Humbly, gratefully, joyously, then—come, let us adore him, Christ the Lord.

**CHOIR:** (Standing) "Fairest Lord Jesus"

During the singing of this hymn the ushers receive the offering from the congregation and at the close of the hymn they bring it forward. They ascend the steps at center front of stage and kneel, placing the offering plates with the other gifts before the manger. While they are still kneeling the HEAD USHER offers this prayer:

**HEAD USHER:** Let us pray:

"We open here our treasures and our gifts,  
And some of it is gold,  
And some is frankincense,  
And some is myrrh;  
For some has come from plenty,  
Some from joy,

And some from deepest sorrow of the soul.  
But thou, O God, dost know the gift is love,  
Our pledge of peace, our promise of good will.

Accept the gift and all the life we bring."  
For Jesus' sake, Amen.

The USHERS rise and take their places with the others, two on each side of the stage.

The CHOIR remains standing until the end of the pageant.

**NARRATOR:** Suffer the little children to come unto him and forbid them not. Forbid them not by pride of race, by hate, by greed or by indifference. Suffer them to come unto him, for of such is the Kingdom of Heaven. Then shall there be one fold and one Shepherd. Then shall men beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. The government shall be upon his shoulders and he shall be called the Prince of Peace.

**CHOIR:** (Standing) The third verse of "O Little Town of Bethlehem"

A group of LITTLE CHILDREN, representing various nations and races, comes down the center aisle, in an informal group, and goes up the steps. They kneel in a little semi-circle before the manger. (No instruction is given them as to their positions. Each kneels in the manner most natural to him.)

**NARRATOR:**

"The One Great God looked down and smiled,

And counted each his loving child."

Children remain kneeling before the manger.

**CHOIR:** (With clasped hands upraised and eyes lifted in prayer, sing very earnestly)  
Last verse, "O Little Town of Bethlehem."

At the close of the hymn the CHILDREN rise.

**NARRATOR:** Unto us a Child is born. Unto us a Son is given. Glory to God in the highest and on earth peace, good will to men.

**RECESSATIONAL HYMN:** (Congregation singing)  
"Joy to the World"

Part of house lights go on.

All of the cast leave, in reverse order, followed by the NARRATOR and CHOIR. MARY and ANGEL remain until just before the end of the last verse, when—

Strip lights are turned off, and Mary and the Angel quietly leave as they came.

All lights except manger and star out after hymn.

**PRAYER:** (By the minister) Blessed Lord Jesus, by the memory and meaning of thy coming to us in far off Bethlehem, we beseech thee so to give us grace to cast out all impatience, so to overcome our lack of pity and understanding, and so to fill our hearts with love for all creatures for whom thou didst so gladly live and die, that we may, someday, be accounted worthy to be welcomed by thy hand into the Family of our Heavenly Father.

**BENEDICTION:**

The Congregation bows in silent prayer while the CHOIR softly hums one verse of "Silent Night, Holy Night" from the back of the church.

<sup>2</sup> "A Christmas Prayer," by Herbert H. Hines, in 1000 Quotable Poems. Willett, Clark and Company. Used by permission.

## **Children Need Men Teachers Too**

(Continued from page 15)

would be performing a real service. There is the possibility, too, that they could enlist the help of some of the older boys, those sixteen and seventeen, to refinish furniture, paint the walls, make sorely needed cabinets, and set up work benches. Children are quick to respond to favorable changes, and their enjoyment of these improvements would be compensation for the labor involved.

There is need, too, in the lower grades, for people with specialized training. A work room where both boys and girls, not only from these departments but from the Sunday school as a whole, could carry out activities connected with their lessons, would be a real opportunity for a father with a bent for handicraft.

A doctor who likes children could be asked to talk very informally about the things they can do to grow strong and healthy. Coming as they would from an authority, his words would carry weight where similar teaching from parents simply falls on barren ground. This visit could be timed for a Sunday shortly after Christmas when the children are beginning to think of the growing Jesus.

Many men are fine story tellers. We could ask one of them to tell a story or two to the group, being sure, of course, that the story is appropriate to the age group and to the lessons being used.

Little children are very interested in nature, and trips with a naturalist would greatly enrich their spiritual background as well as add to the sum total of their knowledge. So, too, the gifts of the artist, the musician, and the dramatist could be utilized in various ways. Nothing so enriches classroom teaching as pageants and dramatizations on the children's level.

Through working in these various ways, many men might be encouraged to take training courses in the children's field and become regular teachers. There is as much reason for men to teach beginners and primary children as for women. Perhaps men returning from military service would be the first to enlist, since they have become accustomed to doing more or less unconventional things and some are hungry for association with small children. Once they sensed the compensations Sunday school teaching offers, they would draw in others through their enthusiasm.

Our lower departments would benefit in many ways, but one of the most important would be the new means opened up of reaching those who formulate policies and administer finances. Many of these fathers serve on important committees, and they could bring to others a fuller understanding of the problems and needs of the younger children. Being told, for instance, that space and equipment for manual activity are valuable in teaching religion is far removed from learning it through directing groups engaged in projects.

The fathers themselves, while teaching their children, would share in their unfolding spiritual life. They would also sense first-hand the difficulties of individual children, and in discussing them with mothers they would bring to bear the masculine point of view, thus offering a more complete means of solution. The children, on the other hand, would be benefitted by the richer opportunities and by a new and virile spirit that would alter their entire outlook on religion.

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**Back to Bataan** (RKO) Arturo de Cordova, John Wayne. *Melodrama* paying tribute to action of Philippine guerillas during Japanese occupation, built around story of a U. S. colonel and his native helpers, including grandson of hero of 1898 activity against Americans. . . . Film has laudable purpose and manages some suspense, but is made less than believable by frequent use of coincidence, incredible ease with which exploits are carried out.

M,Y

**Bewitched** (MGM) Edmund Gwenn, Henry Daniels, Jr., Phyllis Thaxter. *Melodrama*. First production by Arch Oboler, from one of his radio dramas, concerning girl accused of murder, freed when psychiatrist demonstrates that her "alter ego," now dead, was responsible for her vicious deeds. . . . Film is interesting in the several new techniques used to convey impressions, particularly in sound track, but story is *morbid*, appears in full light of screen more fantastic than real. A clinical study, rather hard to take.

M

**Blonde Ransom** (Univ.) Donald Cook, Virginia Grey, Pinky Lee. *Comedy*. Night club owner saved from loss of his establishment to gamblers by intervention of niece of wealthy tycoon who stages fake kidnapping to wheedle funds from uncle. . . . *Very trite*.

**Christmas in Connecticut** (War.) Sydney Greenstreet, Dennis Morgan, Barbara Stanwyck. *Comedy*. Woman writer of household column based on wholly imaginary experiences, finds herself obliged to acquire husband, child and farmhouse in order to keep publisher from discovering deception. . . . Humor often forced and obvious, and sometimes bordering on risqué. All about people presented as delightful although they treat each other abominably. *Fast-paced, sophisticated farce*.

M

**Don Juan Quilligan** (Fox) Wm. Bendix, Joan Blondell, Phil Silvers, Ann Revere. *Comedy*. Dim witted barge captain just can't hurt anyone's feelings, so he ends up inveigled into marriage with one girl in Brooklyn and another upriver in Utica, to be rescued only after a murder has confused his identity and the army has made a timely interference. . . . Frequently pedestrian and uncertain of its course, film lacks naive straightforwardness of story on which it is based, is moderately entertaining only.

M,Y

**Escape in the Desert** (War.) Helmut Dantine, Philip Dorn, Irene Manning, Jean Sullivan. *Melodrama*. Play and film of some

years ago entitled "The Petrified Forest" has been decked out with nazi prisoners escaping to Mexico instead of gangsters, and other new angles. What emerges is a mixture of suspense and attempted humor, strangely unfitting and tedious. . . . *Routine melodrama prolonged* by stretches of trite propaganda preaching.

M

**+The Fall of Berlin** (Soviet film) *Documentary* showing Russian army activity from artillery preparation on banks of Oder to final capitulation of German forces in center of Berlin. . . . Striking shots of artillery and air action and of stalking approach

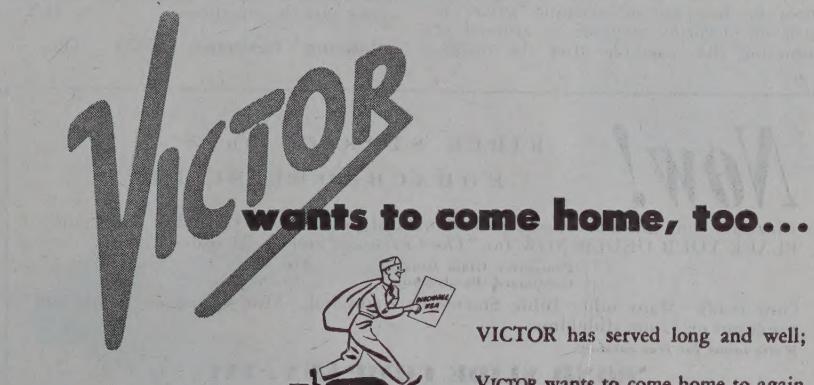
through city's rubble, with particularly effective and revealing close-ups of captured officers' faces during interrogation by Russians. *Excellent newsreel coverage*.

M,Y

**The Gay Senorita** (Col.) Jim Bannon, Jinx Falkenburg. *Musical*, set in Los Angeles street devoted to preserving traditions of early Spanish settlers for benefit of Mexican residents and spending visitors, its theme concerned with conflict between promoters of scheme and hard-boiled contractors bent on using location for a warehouse. . . . An artificial story that fails to move with speed or ease, but with enough sprightly music to make for moderate entertainment.

M,Y

**I Love a Bandleader** (Col.) Phil Harris, Rochester. *Musical* built on tale of stage



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painter who, suffering amnesia after accident, thinks he is a bandleader. Resulting publicity makes him famous, involves him in romance with ambitious girl who found him unconscious. . . . A far-fetched plot, indifferently produced but probably harmless.

M,Y

**Johnny Angel** (RKO) Hoagy Carmichael, Signe Hasso, George Raft, Claire Trevor. *Melodrama*. Unraveling by sea captain of mystery of his father's disappearance from ship later found abandoned and adrift on Gulf of Mexico, set mostly on New Orleans waterfront. . . . Depressing melodrama, with sordidness of story effectively established by setting, lighting, etc.

M

**Love Letters** (MGM) Gladys Cooper, Joseph Cotten, Jennifer Jones, Ann Richards. *Drama*. Distressed when girl to whom he has written romantic letters in name of unworthy comrade is accused of murdering that comrade after the disillusionment of her marriage to him, British officer, wounded, seeks her out, marries her, helps her regain memory, mental balance. . . . Directed and acted with sensitivity, provided with effective suspense and pictorial image, film holds attention. But, because of reliance on day-dream type of premise, will appeal only to the incurably romantic; others, it will fail to convince.

M

**Over 21** (Col.) Charles Coburn, Irene Dunne, Alexander Knox. *Comedy*. Misadventures of famous writer who goes to bungalow court to keep house for fortyish husband, on leave from editorial post to learn army life from the ground up, as he tries vainly to compete with young men through officer's training school. . . . Good comedy, with some rather heavy satire in characterizations and inserted sequences pointing up need for international forbearance. Several drinking scenes entirely superfluous.

M,Y

**Policing Germany** (RKO) "This Is

America" series) *Documentary short* showing A.M.G. and occupying forces at work in Germany—court scenes, patrols, rehabilitation, etc. . . . Not at all comprehensive, but interesting, informative.

M,Y

**The Story of G. I. Joe** (UA) Burgess Meredith, Robert Mitchum, Henry Steele. *Drama* based on Ernie Pyle's picturing of the weary day-to-day slugging of the infantryman through the African and Italian campaigns, a record of the life of the G. I. "who lives so miserably and dies so miserably." . . . The truest war film yet to come from a Hollywood studio—an anti-war sermon, ugly, unheroic, unglamorized, devoid of false notes, unobtrusive, right.

M,Y

**A Thousand and One Nights** (Col.) Evelyn Keyes, Phil Silvers, Cornel Wilde. *Fantasy*. An Arabian Nights tale in a fabulous technicolored setting, with all the trappings familiar to the species. . . . A fairy tale set in unimaginable splendor, refreshingly varied by characters who do not take the whole thing seriously, by anachronistic references, etc.

M,Y

**The True Glory** (British and American official army films) *Documentary* showing campaign on western front from landing in Normandy to capitulation of Germany. . . . First comprehensive assembling of newsreels shot by cameramen in thick of combat on this front, providing an excellent overall picture, its scenes effectively chosen and edited but necessarily giving sketchy idea of individual activity. An outstanding review.

M,Y

**Where Do We Go from Here?** (Fox) June Haver, Joan Leslie, Fred MacMurray, Gene Sheldon. *Musical*, in technicolor. A

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This picture deals with the story of John the Baptist, and is based upon the book of the same name by Roy L. Smith, Editor of "The Christian Advocate". The story deals with the beginning of John, the Baptist and ends with his beheading in the palace of Herod, when Salome made the request because of her mother's desire to get revenge on John.

### THE BLIND BEGGAR OF JERUSALEM

This is the story of the beggar whom Christ healed at the Gate of the Temple, and whose healing was questioned by the authorities who tried to discredit the power of Jesus. This is the story of the 9th Chapter of St. John.

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historical fantasy, with a 4-F hero granted his wish to get into uniform by a jinii he accidentally releases from a lamp—but it always proves to be the wrong war in which he finds himself. . . . Sprightly, tuneful, sometimes heavy handed but containing clever lampooning of historical events and characters and some good satirical choruses. M.Y

## Films for Church Use

Recommendations by reviewing groups of the Committee on Visual Education of the International Council of Religious Education

The following materials are available through the denominational book stores, members of the Religious Film Association. Names and addresses may be secured from the Association headquarters, 297 Fourth Avenue, New York 10, N.Y.



### Greater Victory

Film, 22 min. 16mm. Sound. \$3.00.

This is a dramatic film produced under the auspices of the National Conference of Christians and Jews to help state the need for a democracy free from bigotry and racial and religious prejudice and to stimulate discussion and thought on how this goal can be achieved. It is the story of two Nazis, prisoners of war in America after the victory in Europe, who escape from prison with the hope that they can still sabotage America and to forward Nazi principles.

Trailed by the F.B.I., the Nazis see many demonstrations of democracy: the free press, shown through assortments of publications in all languages and on all subjects; free speech, typified by an anarchist's speech in Central Park; and later, the attitude of comradeship between a minister, a priest and a rabbi. In the home of the sister-in-law of one, they brag of an eventual victory over America through propagation of race hatred. When police are called by the sister-in-law they escape to a nearby church, taking her child as a hostage. Besieged, they attempt to burn down the church and endure the subject of intercultural relations in all a "martyr's victory." The minister of the church, surveying the wreckage due to hate,

is comforted by his friends, the priest and the rabbi, who secretly prepare a room in the synagogue for the next day's church service.

The producer apparently occasionally lost sight of the purpose of the film in an attempt to make it exciting and interesting, so that in some respects it is better for entertainment than for teaching. There is also a tendency to over-emphasize the part of Nazis in promulgating race and religious hatred, overlooking the more serious threat of native American bigots. The film can nevertheless be used to stimulate interest in groups of high school age and above. To be most effective a discussion of the subject should be carefully planned to follow the showing.

**Content: FAIR; Technical Quality: Good**

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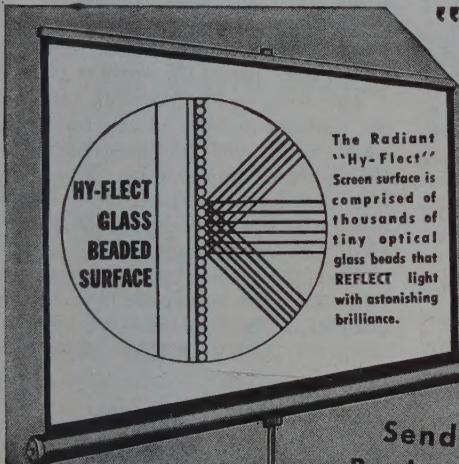


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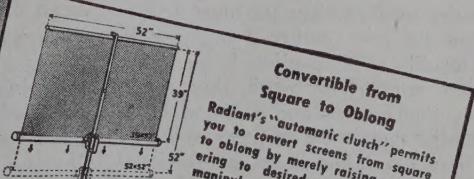
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# Editorials

## **What the Churches Learned During the War**

UNDER THE STIMULUS of the wartime emergency, the churches in America cooperated in a valiant attempt to meet the needs of industrial workers. They were especially successful in the new housing projects and the large trailer camps which housed the newcomers to war boom towns. The churches sent civilian chaplains, "coordinators in united Christian ministries," and women church workers to minister to people of all kinds. These leaders were forced to present the message and services of the church under the most perplexing and difficult situations. Former reliance on organization and convention had to be abandoned.

The experience which these leaders have had in recent years are of great importance in pointing the course of the church's post-war activities. What did they learn?

1. First, the church leaders learned that their programs had to be flexible in time schedules, location, and types of work. They had to try to create a worshipful atmosphere for Sunday school and church services in community auditoriums where various kinds of hilarious parties had been held during the week, and sometimes while other people were waiting outside to come in and bowl. Services had to be held at many odd hours, in order to reach people working on different shifts. As Dr. Douglass says, "the starch was taken out of ecclesiasticism."

2. Next, they had to learn to work with people of every type of cultural background and religious affiliation. The residents in the industrial communities were perhaps the most heterogeneous lot ever gathered together in one locality. Being given living space as they applied for work, they represented many races and national backgrounds; they were farmers and city dwellers, day laborers and professional people. To establish a church that would appeal to people who had belonged to conservative sects and at the same time hold the loyalty of those with liberal convictions, was a task that was challenging but not easy. These differences were apparent even among the staffs themselves, since they represented various denominations. Thus the civilian church workers as well as the military chaplains learned to present

Christianity in its essentials without the special emphases of denominationalism.

3. The population in these industrial areas was constantly shifting, as workers moved in and out. Even those who stayed for a period of years sometimes had to drop out of church activities because of changed hours of work. The church leaders had to learn to meet the religious needs of people continually on the move. Moreover, these people frequently had the transient psychology; they felt themselves to be located temporarily and resisted attempts to integrate them into a community. The techniques learned in meeting this situation are important for the future of the church. Perhaps the churches should have a corps of leaders experienced in this way to follow the workers as they move from job to job in the

## **The Demands of a Changing World**

HE WHO WOULD DENY that this is a changing world must fly into the face of the evidence all about him. Especially unanswerable is the testimony of the moving populations that receive so much attention in this issue of the *Journal*. What demands does such a world make upon us?

Above all else, it demands that we grow. For only a growing person can keep pace with a world like ours.

Such a person must grow in his *views of truth*. New facts will upset cherished opinions. Sudden eventful happenings will prove old judgments false. Amid these changes he must grasp new and great affirmations instead of forming fresh prejudices.

Such a person must *welcome changes in his world* instead of resisting and resenting them. And he must throw his life and influence into grasping the good and minimizing the evil in the changes that life forces upon him.

And if this person be a Christian educator he must find *new ways of doing his work*. New occasions must teach new duties and new ways of performing the old ones. He will be as never before a learner from books, from the spoken word of others, from the shared experience of class and school.

All this a changing world demands of us.

continual shift of populations which seems to be ahead of us. Some of the helpful methods learned during the past generation in work with agricultural migrants might be relevant here.

4. Another thing learned was the value of religious education programs in enlisting the interest and loyalty of the industrial workers. In many new housing areas the first church work started was that of vacation schools or Sunday church schools. Parents were brought in as teachers and other phases of church work followed as the people saw the possibilities.

5. If the church can learn through failure, another experience of the wartime will be of value. This was the comparative failure on the part of city churches to reach the newcomers in their vicinity. These were workers, many of them from rural areas, who came to the cities to take war jobs but who, instead of living in government housing projects, had to take the poorest accommodations in the older residential sections, since these were all that were available. The city churches, busy with their own war-time problems and lacking extra staff members, often did not realize the number of newcomers in their midst and, with some exceptions, made little attempt to bring them into their fellowship. To locate these people and help them to become a part of a church family is one of the tasks of the postwar church.

This issue of the *International Journal* contains a group of articles on the problems of the church in regard to these shifting populations. They have been written by persons intimately in touch with this work during the war period. The experience of the past as well as the vision for the future are both called for to help the church meet adequately its great new opportunity.

R.E.M. and L.W.

## **The Cover Picture**

THE PICTURE ON THE COVER shows a crowd leaving Sunday school at the Friendly Church of Harbor Gate, in the Richmond Area, California. This is a part of the work carried on by the United Church Ministry of the Richmond Area Church Defense Council. An average attendance of over two thousand has been reached in Sunday schools conducted in the ten recreation buildings, beside the nine sessions held weekly in the bus called the Wayside Chapel, which visits scattered trailer camps. This picture was taken for the Lutheran organization cooperating in the united service by Ross F. Hidy, pastor of the Harbor Gate Community Center.